THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Religious Souvenir.

Time.

BY MRS. EMMA C. EMBURY.

We are but of yesterday, and know nothing, because our days upon earth are a shadow. Job viii. 9.

Roll on—roll on—unfathomable ocean,
On whose dark surface years are but as waves
Bearing us onward with resistless motion,
Till in some deep abyss we find our graves;
While scarce a bubble breaks to mark the spot
Where sunk the bark that bore a mortal's lot.

What myriad heaps of countless wealth have lain
Entomb'd for centuries beneath thy tide!
Ruins of empires—kingdoms rear'd in vain—
Temples and palaces—man's faith and pride:
Trophies of times, when things of mortal birth
Amid their fellows walk'd, like gods on earth.

What is the lore of ages?—wrecks upthrown,
Torn fragments of the wealth thou hast despoil'd,
Records of nations to our race unknown,
Men who, like us, once lived, and joy'd and toil'd;
Yet whom as *men* we know not, for their *kings*
Alone flit by us—dim and shadowy things.

And what is science but a beacon-light
Revolving ever in the same small round,
Shedding upon the waves a lustre bright,
Yet scarcely seen beyond its narrow bound?
While o'er the trackless waste its shifting ray
Too often leads the voyager astray.

What is philosophy?—a chart ill traced,
An antique map drawn by conjecture's skill,
Where many a fair Utopia has graced
The vacant canvass which truth could not fill;
Like vain researches for the fount of youth
Must be man's quest for speculative truth.

Vainly, oh Time, we seek thy mystic source,
We hope—believe—but nothing can we know;
And still more vainly would we trace thy course,
And learn what shore receives thy ebb and flow:
We know it is eternity—what then?
What is eternity to finite men?

Our faculties all cabin'd, cribb'd, confined,
We bear earth's soil upon our spirit's wings,
And but by sensual images, the mind
Such abstract fancies to its vision brings;
Not all a Newton's energy could teach
Our fetter'd souls infinitude to reach.

Years multiplied by years till feeble thought
Grows dizzy—lost in calculation's maze:
Such are our vague imaginings—we 've sought
Eternity, and found but length of days.
Nor till we lay aside this weight of clay,
Can our dim sight bear truth's refulgent ray.

Ocean of Time! thy tiniest wavelet bears
To fatal wreck some richly laden bark:
Oh! but for that bright Star in heaven which wears
A brighter glory when the storm grows dark,
But for the Star of Bethlehem, how should we
Direct our course o'er thy tempestuous sea?

THE CHURCHMAN.

From the Protestant Episcopalian.

JUSTIFICATION BY FAITH.

THE CASE OF ABRAHAM.

And he believed in the Lord; and he counted it to him for righteousness. Gen. xv. 6.

The righteousness which God, in mercy, counts to men, or allows to them, is their justification. The meaning of this word is to be gathered from its allusion to the proceedings of a court of justice: when an individual who is accused is found to be not guilty, according to the rules prescribed to the court, he is held *justified*, or is clear in the eye of the law. This acquittal may sometimes take place when the individual has in fact been guilty; as in the case of rebellion; those who were engaged in it may be pardoned by an act of amnesty, that act prescribing the conditions on which the rebels shall be restored to favor, and to their rights as citizens or subjects. When one who has been guilty of this crime pleads that he has fulfilled the conditions of the amnesty, and is then absolved from punishment, his escape so far resembles the justification of the sinner. We all have rebelled against God; but there is an offer of pardon from him, on the condition of our true faith in Christ; at the final judgment-seat, we shall plead this our true faith, or rather Christ pleads it in our behalf, in bar of the sentence we deserve; that plea, if genuine on our part, will be allowed; and thus we shall be justified at the tribune of the Most High.

We thus see how the justification of the penitent sinner, which is in fact but the pardon of his offences, is, to him, equivalent to "righteousness;" he escapes the penalty of the wicked, and gains the reward of the righteous. We thus see also how faith, or believing in God, is counted for righteousness; the death of Christ has given to faith this value; through him, whosoever believeth on him shall be saved. We need scarcely add, that in ascribing such effects to faith, the scripture always presumes it to be a true, lively, operative faith, producing that change which conforms us to the image of Him in whom we believe, purity in the heart, and virtue in all the life and conversation.

Justification, in its chief and highest sense, is the pardon of our sins and our acquittal from punishment at the bar of God, through the atonement and the merits of Christ, as we have just stated. And although this does not finally take place till the day of judgment, yet we may at any time form an opinion of our standing with the Deity, by examining whether our hearts and conduct exhibit a true and vital faith in Jesus. To our apprehensions therefore, and for practical use, justification is to be regarded as having a beginning, that is, when we begin to be penitent, faithful, holy; and as having a gradual progress, as we advance in holiness and grow in grace; though the *sentence* of justification is not pronounced till hereafter. The same God who counted to Abraham for righteousness a signal act of his faith, will count to us likewise for righteousness each successive improvement of our faith: though whether these several improvements shall stand finally for our good, or be overwhelmed by iniquities to which we may afterward turn, cannot be known by us till the judgment shall be set, and the books opened. This gradual effecting of our justification, or rather, this gradual approach to a state which will prove to be justification eventually, is a point essential to the true doctrine in regard to this matter, and on which we shall lay some stress in commenting on the case of Abraham now before us.

Before proceeding, however, to that case, we must remark, that the word "justified" is employed in scripture in more than one sense. Thus the term is applied to coming into covenant with God by baptism, "Ye are *washed*, ye are sanctified, ye are *justified*, in the name of the Lord Jesus, and by the Spirit of our God;" the washing of regeneration is one meaning of the word justified; a lower sense, however. We are justified in baptism on the ground of conditions promised. But our final and eternal justification depends on conditions performed. Those conditions are, our faith as the principle, and our good works as the fruit: and, the principle being of greatest dignity, we are most usually said in scripture to be justified by faith; yet good works being essential to the genuineness of faith, scripture, in other places, affirms that we are justified by works; and we know that it is by our works that we shall be judged in the last day.

We proceed to the case immediately before us, the righteousness by faith of Abraham. The chapter records an extraordinary transaction between the Deity and this his honored servant; consisting of a covenant promise, made by the former, and believed by the latter, and of a vision and miraculous appearance of God during the sacrifice of the patriarch. That holy person had been called by the Almighty out of his own land; that he might have no enticements of kindred to persevere in idolatry, which had then begun in most regions, though as yet in a milder form than it afterward attained and exhibits in the present day. At different times after his call, both the will and the promises of God had been repeated; and as he obeyed the former, the divine will, in abandoning home and natural ties for considerations above nature, so we are assured that he believed the latter, the divine promises; which faith indeed he testified, by building "altars" at various places that God had honored by renewed communications with him. The purport of these several promises was; possession ultimately of the land of Canaan, in which he at present was but a sojourner; a numerous posterity, both his natural offspring, and his spiritual children, the Church; and particularly, that from him should descend that glorious Son of man in whom "all nations of the earth should be blessed."

On the occasion now before us, a peculiar degree of anxiety is manifested on the part of Abraham, and a peculiar attention to relieve it on the part of God. "Fear not, Abram, I am thy shield and thy exceeding great reward," is the language of the Almighty. The patriarch, thus encourged, expresses his only concern, "Lord God, what wilt thou give me, seeing I go childless, and one born in my house (a vassal or slave) is my heir." Such an anxiety may well have been more than the mere dictate of nature; for from this patriarch was to spring the Messiah; and the expectation of issue, and of course of a Saviour, was diminishing as his age increased. The Deity therefore, now addressed to his faith a most liberal promise, "Look toward heaven, and tell the number of the stars; so shall thy seed be;" and so certain shall be the birth of the Messiah. This promise, though vouchsafed to an anxious mind, did not meet any obstacle from doubt; for it is immediately declared, "He believed in the Lord, and he counted it to him for righteousness." The patriarch then, at the divine command, prepared a sacrifice. As he watched by this offering, the presence of the Lord came near, and affected him as it usually did human beings, when miraculously felt, with stupor and exhaustion. During this period the promise is repeated. And in conclusion, the heavenly token of a pillar of fire and cloud, here named under the less magnificent images of a smoking furnace and a burning lamp, though doubtless the shechinah, passed by his sacrifice—the Deity thus performing the ceremony of ratification by consuming the victims with heavenly fire, as in other cases. Such is the narrative of the covenant promise made to this patriarch, of his faith, and of the miraculous confirmation of it which must ever afterward have changed his anxiety into confidence: in this promise he saw the Messiah, though he was yet far off.

Our present occupation is with the faith of Abraham here mentioned; for the merging of the old dispensations in the new, leaves to the other parts of this chapter comparatively small interest, and presents this instance of "believing unto righteousness" as, to a Christian, the chief value of the narrative. Faith was then what it now is; and every one sanctified by the Spirit derives both instruction and comfort from a study of this grace whatever it is described in holy writ.

"And he believed in God; and he counted it to him for righteousness," *i. e.* grounded upon it his justification at the bar of the final Judge.

On these words, as recited in the present chapter, and quoted by St. Paul and St. James, is founded as already remarked, the great evangelical doctrine of justification by faith. We term it evangelical, because it is the feature which distinguishes the dispensation of pardon through a Saviour from that of acceptance through the merit of human innocence or perfect obedience. The offer of accepting man through the value of his good and unspotted works, was made to the first man only, in paradise, and was forfeited in the moment of his disobedience. On that defection another avenue to the divine favor was opened; human merit was set aside; and then was obscurely declared, in the promise of One to bruise the head of the serpent, what afterward was declared in terms the most definite, that none other name under heaven was given whereby we can be saved except the name of Jesus: his cross and sacrifice have procured a mercy for fallen beings which they never could have obtained under the condition of perfect rectitude, under the stern rule, "This do, and thou shalt live," this omit, and thou shalt die. The milder system of the Redeemer began with Adam, and was the hope and the faith of the patriarchs and the Church through all ages; and hence St. Paul declares that "the Scripture preached the *Gospel* unto Abraham, saying, In thee shall all nations be blessed;" and again, comparing Christians with the Israelites, he urges, "Unto us was the *Gospel* preached as well as unto them." Evangelical principles have therefore been promulgated from the beginning, and among them the great cardinal principle of justification by faith, the great cardinal duty of all men, to place their reliance, a reliance more or less distinct, according to the dispensation and the opportunities allowed the individual, on the one Mediator between God and men. This is the faith without which it is impossible to please God. The Christian more especially, having perfect knowledge of these things, is to know nothing but Jesus Christ, and him crucified—is to make mention of his righteousness, even of his only.

Having stated a doctrine so full and unqualified, it will be proper to guard it from various misconceptions; for there is not a tenet in Christianity that has been more fatally abused.

The grossest error on this subject that called Antinomianism, arises from the supposition that faith is a train of inward feelings, exalting the individual above any duties in future, except this sort of faith; a very powerful fancy that Christ is pledged unconditionally (the law being for him anulled) to be the Saviour of the particular individual concerned, be his future course what it may. Archbishop Tillotson thus states the mischievous doctrine, "If a man do but trust in Christ, that is, be but confidently persuaded that he will save him, and pardon him, this is sufficient; and consequently, he that is thus persuaded need not take any further care of his salvation, but may live as he list." This notion, we add, is imagining that the Gospel not only saves us from the law, but destroys it. It is loosing the fancied saint from the dominion of the pure Spirit of God who guides him by the law, and giving him a license to indulge in the very depravity from which that Spirit would reclaim him. It is asking of him only a strong enthusiastic impression within, and then, on the ground of this self-complacency, allowing him all the pride, and the passions, and the misdeeds for which demons and human offenders are doomed to the abyss. Such a tenet is as far from religion as it is from morals. And we may as well place justification to the account of ceremonial prostrations and pilgrimages, or any other outward services of the body, as ascribe it to those unseen actions of the bodily frame which are produced by the enthusiastic impulse; for those feelings are but movings of the nerves or other parts. The corporeal fabric may be agitated or soothed to the nicest fibre, and to the keenest sensation, without the least effect being produced on the soul. With such an opinion, therefore, the genuine doctrine of justification by faith has no affinity.

Another theory on this subject, not so hurtful as the above, yet incorrect, is very extensively maintained. It supposes that justification consists in a transfer to us of the integrity and even the virtues of Christ, of his innocence; and that faith is the instrument or means by which this is effected: the obedience of Christ to the law of God, is supposed to be so imputed to the believer as to be accounted *his* obedience; by which, at the bar of God, he is held as righteous as Christ himself, and thus escapes the penalty of the law by pleading a good character as his own which is not his. The fault of this tenet is two-fold: it leaves men no motive to excel in godliness; for the perfect obedience and good deeds imputed to all the elect from Christ will render the weakest saint equal to the greatest: and it also implies an absurdity; for, says an eminent divine, "It is beyond the power of Omnipotence itself, to make a person not to have sinned, who actually hath sinned."[*] Such a doctrine is also at war with Scripture, which teaches that every man shall be "rewarded," that is, justified as well as condemned, not according to the works of another, but "according to his own works." We cannot, therefore, accept this theory of justification by faith. Part of the reward gained by Christ is given to us, but not his innocence.

To get the proper view of our subject, we examine briefly the faith of Abraham exactly as mentioned; and particularly, whether his justification was a sudden and single act; in which point are involved both the above mistakes. We are too ready to survey the facts and cases in Scripture singly, through a doctrinal perspective, connecting them with human systems. Hence the act of faith here recorded is ranked as the precise moment of the patriarch's full and complete justification, the exact date of his receiving the inward token of his election which was to be regarded as his certainty of final bliss. This, however, is taking every thing for granted. For we see in this transaction only such an effort of belief as had before been made by this individual, and was afterward. He had long before left his land and his friends, and sacrificed all natural feelings and interests, merely because he believed the promises of God made to him: the Epistle to the Hebrews declares expressly that he did this "by faith," "desiring a better country." And as this his early act of faith, leaving his home to be but a pilgrim in Canaan, is celebrated by an inspired writer, it must have been a genuine faith; and if genuine, it must have been fruitful of justification as was the latter act of faith we are considering. We may therefore say of the one as well as the other, and indeed of every triumph of belief in a holy person, that it is counted to him for righteousness, or contributes to his justification. And this is the truth. There are degrees of faith, and successive improvements in it; from the "faith as a grain of mustard seed," to that entire "victory that overcometh the world, even our faith." And to no particular degree of it does Scripture limit the declaration, that it is counted to us for righteousness: all our faith, from first to last, is so counted; all is included in our becoming, through Christ, acceptable to God.

It naturally follows that justification also is not perfect at once, but proceeds step by step. There is a broad line indeed between total want of true faith and of justification, and the least measure of them; between the mind unsanctified, and that which has commenced the holy change. But there are lines also between the different stages of our advancement in Christ. Hence we argue the passage before us to mean, that the degree of faith manifested by Abraham in that transaction with God, was, in a corresponding degree, counted to him for righteousness. We may illustrate it by the case of Phineas. This zealous priest, on the commission of idolatry and gross vices by the people of Israel, rushed upon the principal offender and slew him with a javelin; and the psalmist declares that this action "was counted to him for righteousness, among all posterities, for evermore." It will not be supposed that this one deed perfected his pardon; it only contributed to it, along with his acts of piety both before that time and afterward. And the token that he was advanced by that deed in the favor of God, was the promise that the high priesthood should remain amongst his "posterity." So the present act of faith on the part of Abraham by no means perfected his pardon; it only contributed to it in conjunction with his other works of faith. And hence, as to Phineas, so to him also, the Deity vouchsafed a token of increasing favor, in the repetition of the promises formerly made, and the ratification of them by the bright symbol of his presence. We afterward see an increase of the patriarch's faith in his offering up Isaac; and additional token of his justification and favor with the Most High, in the rescue of that beloved son from the sacrificial knife. As his faith improved, his justification was progressive.

In this view of the case before us, we regard it as illustrating the principle on which the doctrine of justification must be unfolded, rather than as containing the full doctrine itself. It declares that one specified act of faith was counted to Abraham for righteousness; and hence we may argue with St. Paul, that our whole righteousness or justification is contingent on our faith. But it does not affirm that his pardon was made complete in this one believing effort of the patriarch. This is the vital distinction which alone can secure the doctrine from abuse. We do not, with those who maintain the errors before adverted to, suppose justification to be a mere line, which once passed we are beyond the dominion of Satan, and in a realm to which his power cannot reach. We rather employ, on the authority of inspiration, the figure of a road, the "road that leadeth unto life," along which we advance, as the psalmist expresses it, "from strength to strength," or as interpreted "from stage to stage," till we "appear before the God of gods in Zion." When we enter upon this road our justification commences; while we continue onward in it, it is progressive; and not until we reach the end of the course is it complete. Faith is the guiding principle in this "race set before us"—faith in Christ, who is the "way," the "new and living way" to the "holiest," to that holy of holies in heaven into which the righteous will enter. And every successive time we submit with new willingness to this guidance, and reach a new stage in our course, it may truly be said, that our faith is leading us to justification. Every virtue we acquire, every growth we make in grace, is a proof that faith is more and more conforming us to the image of the Son, and that we are such as God will accept for his sake.

We have some further remarks to offer, including a recapitulation and arrangement of a portion of those already adduced.

In the first place, though faith is produced in us by the Holy Spirit, it yet has nothing mystical or enthusiastic in its nature; it is not an inward excitement, or play of the feelings, operating as a sort of charm, and independently of moral affections and holy graces. On the contrary, the image of God is a moral image, to be formed in the soul; and hence the very same influence of the Spirit which produces true "faith," the very same influence produces "virtue;" they are kindred qualities, and occasioned by kindred operations of the Sanctifier. Any other kind of faith is dead. Faith, in its simplest definition means mere belief, and may be understood of the assent of our minds to any declaration made by the Deity. But in the highest sense—that which is intended when the peculiar faith of a Christian is named—it is appropriated to a deeply-rooted belief in certain conspicuous truths which are the hinge of the Christian system. Faith in this view means a real and firm persuasion that the Messiah is our only Saviour and ransom, which was the creed of Abraham and the old saints as well as ours. And to make this a consistent opinion, we must believe that we are in need of his atonement; in other words, that we are sinners, and *that* to such a degree as to exclude all reliance on our own worth in the sight of God. These truths, however, may be held in a merely speculative manner. We may agree to the doctrine that men are depraved, as we allow the doctrine that the stars are suns with planets about them; but as a sane person would risk nothing on the latter opinion, nor surrender either life or comfort to maintain it, because it is presumed only, not demonstrated, so a speculative disciple will not relinquish the pleasures and advantages of this world, in order to secure the infinite reimbursement in the world to come, because his heart yields not to the conviction—the conviction of sin—the proof that he is in danger of coming short of them. Such a one, therefore, has not faith in its highest sense. Faith brings the fact of human degeneracy home to the individual bosom, where it makes "sin" appear "exceeding sinful," and is felt as an unworthiness and personal disgrace—as a stamp of character which renders us unacceptable to God on the ground of merit, and without hope of his favor except as purchased for us by the propitiation of the Cross. And, as this state of mind cannot begin till we value what is good, though we come short of it—as it presupposes a high estimation of purity and virtue, of the eternal principles of holiness and rectitude from which we have fallen, we may justly account faith to be a moral principle. It is a grace in which the Spirit infuses into our souls that exalted value of holiness which prompts our self-abasement for the want of it, and our trust in Christ, because we see no righteous qualities worthy of trust in ourselves.

In the second place, a principle such as this cannot, from its very nature, be inactive; it must produce godly conduct, a reformation of both the heart and the life. Hence the language of St. James, "By works is faith made perfect;" he even ascribes the justification of Abraham to works, to his most difficult work of offering up his only son. Nor is this discordant with ascribing it to faith: for there is no practical difference between faith producing works, and works produced by faith; we may ascribe justification to either indifferently, neither being the causes of it, but both conditions. The following distinction, however, we shall do well to keep in mind, (See Bishop Seabury's Sermons, vol. 2, pp. 14, 15.) As God searcheth the heart, we may say that he will judge us fit for pardon by our faith; while man, ignorant of his own heart, and liable to self-deception, must form an opinion of himself only according to his works, springing as he impartially and candidly believes, from a fountain of grace within him. Thus, and thus only, will he fulfil the apostolic rule, "I will show thee my faith by my works."

But, thirdly, in connecting this noble grace with our justification at the bar of God, we are not to imagine that in faith is found a weight of human merit that could not belong to works. Surely not; there can be no merit in *any* thing thought or done by a sinner. The very principle of faith, though of moral tendency, is yet founded on the truth, that when we have done all we are unprofitable servants, still having need of a Saviour; and if at any time we depart from this truth, and imagine that our faith makes us profitable to God, we write falsehood on our own belief. The true faith we have described, and the mistaken fancy that it will convert our demerit into positive worth, are obviously incompatible. And we surrender the very essence of faith when we swerve from this cardinal principle. There is also a force in the word "count" which confirms this truth; it is a figurative term drawn from mercantile affairs—"Faith is *counted* for righteousness." This word, say the commentators, signifies to *assign* or *affix* a value to any thing. In our final settlement, God will *allow* a value to faith which it does not intrinsically possess, through which *concession* we shall not then rank as debtors, but be held righteous. And this favor is granted us through Christ. It comes not through our merit, as if we had perfectly obeyed, and were innocent; but only because Christ has, by his atonement, rendered it consistent with the divine purity that mercy be extended to us, and that rewards conferred on Christ for his obedience, be granted, by and through him, to our sincere and earnest efforts to be holy, connected with faith in him, though those efforts come far short of complete success.

Faith, then, is a moral principle; not in the loose sense current in the world, which has respect only to worldly regularity in morals; it is more: the doctrine of the Cross, as felt in the soul, is the deepest fountain of virtuous sentiment and virtuous conduct. Faith is the standard of our justification in the sight of God, who inspects the heart; but men must look to its practical effects to form a judgment of themselves. Yet faith does not, in the least, diminish the dependence of the sinner on his Redeemer; for, the higher our faith, the more exclusively shall we know nothing but Jesus Christ and him crucified.

One great value of the doctrine of justification by faith arises from its close connexion with that of salvation by the Cross only. Were we allowed to rely on our own merits, such a doctrine as this would not be proposed to us; for we should then have no need of faith in the distinctive Christian sense. Were our imperfect works to pass for meritorious in the sight of God, it would be an untruth to assert that we could not be justified without such faith. But human merits are wholly and explicitly excluded, as the foundation of our eternal hopes; when we look forward to the period in which we must give account, we rely only on the crucified Saviour. And as he is the one procuring cause of our justification, it is but congruous that faith in him be the great condition on which that justification will be granted; for by such faith we yield him the entire glory of our obtaining the favor of God. Though works and faith are both conditions of our pardon, through Christ, and both equally essential, yet faith very properly ranks the highest of the two, in being most especially counted to us for righteousness; for works will always be imperfect in a fallen being, and thus be cast greatly into the shade; whereas faith being intended for this world only, and for creatures no longer innocent, (since in heaven faith will be no more known, but be lost in knowledge,) faith, I say, is as complete and perfect in men who are exemplary, as its very nature requires or permits. Besides, if we were counted righteous for our works only, *we* should obscure the Saviour in appearing before God; whereas the faith that is counted for righteousness is a faith in the very merits of Christ, and thus keeps *him* constantly in view—without Christ set continually before us, and kept continually uppermost in our hearts, there can be no genuine faith. And hence it is that though a true faith is always accompanied with good works, yet the former chiefly, as giving all the glory to Jesus, is counted to us for righteousness.

A further value of this doctrine is, that it affords peculiar comfort to the godly. No man, be he ever so excellent, can, in the periods of solemn self-examination, see any true comfort in his own works and deservings, as the basis on which to claim the favor of God. But when faith points him to a Redeemer by whom that favor has been procured for him, then it is that his soul is in peace; nay, can triumph, can "make its boast in the Lord." Abraham rejoiced to see the day of Christ—though he saw it afar off, he was glad; and so likewise did many of the old saints—when they beheld the Messiah at a distance, they beheld their salvation—their faith embraced the promise of mercy through him more strongly than the other and inferior promises of God. And surely we, who have seen that great promise, and all those promises, fulfilled, should rejoice with a greater joy, and treasure in our souls a greater comfort, in placing our reliance on him who is all-sufficient. His arm has brought salvation for us; and on the strength of his arm we may securely repose. His love and pity have redeemed us; and that love and pity will never fail those who love him in return, and who accept the redemption which he offers.

Finally, in looking to Christ for justification, let us not forget the particular office which he holds, in order to obtain it for us. He is at the right hand of God, making intercession for us. He is before the mercy-seat, pleading there the blood he shed in our behalf, the agony and death he underwent to save us from eternal pains and from the second death. The functions of the Redeemer did not terminate on the cross, but continue permanently in heaven. On the cross he made the sacrifice of himself, offering both his body and his soul for the sins of the world. In heaven he pleads that offering in behalf of each individual who repents of his sins, and turns to him with a sincere and vital faith. For such as these he pleads before the Father his blood and his merits, that they may be justified, may be absolved from the penalty of sin, may be restored to the countenance and favor of God; he there presents their faith in him to be counted to them for righteousness. In this distinction between the work of Jesus on the cross, and his work before the mercy-seat, the throne of grace, let the wicked, the worldly, the careless, understand, that though he made *atonement* for all by his death, and offers it to all, he does not *plead* that atonement in *their* behalf, as long as they continue in their unsanctified state; and that to them his language in the last day will be, "I know you not." O let them consider these things before the days come when God will refuse to hear them. And in the same distinction of the functions of Christ, let the godly find new comfort, and a fuller assurance of hope. Christ was not only delivered for their offences, but rose again also for their justification. They have a high-priest who has passed into the heavens, Jesus the Son of God; and he is their Advocate with the Father, and ever liveth to make intercession for them. Let them then hold fast their profession, and walk worthy of their vocation; and they may always come boldly to the throne of grace, at which Jesus is their Intercessor, and there obtain mercy, and find grace to help them in their time of need.

Time *taken* for prayer, *makes* time for many other things, and *saves* time from many more.

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[*] Macknight on Rom. iv. 3

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I have just laid aside "the Churchman" of last week, to express to you the high satisfaction your remarks on "The Suburbs and Sunday Schools" afforded me, and to encourage you—if encouragement you need—in the maintenance of the views there expressed. While you state, and state truly, that "the expense of living in the denser parts of the city, and other causes, drive large numbers to the outskirts of the city, and that these ought to have the ordinances of religion," it is with no less truth you state "that Sunday schools are an excellent means of disseminating the principles of the Gospel; with this *proviso*, however, that they "be judiciously located and placed under pastoral supervision, or established with the expressed approbation of the Bishop." Your *proviso* here, Mr. Editor, it is all important should be observed, for without it the statement dependent upon it would not be true. We can very easily see that "without this guaranty for their regularity," instead of being an excellent means for extending the Gospel they *may* prove to be a hinderance. For instance, they may be injudiciously located, by encroaching upon already established parochial rights, and thus disturb parochial peace; or persons of incompetent character may from various motives, other than the right one, establish them, and thus injure the benevolent cause in the Church; or well-meaning persons, possessing more zeal than knowledge, may engage in them, and establish them, and make them a means of singularity and excess. Again, irresponsible associations, however benevolent in name, or even in intention, are in my opinion opposed to the spirit and order of our Church; it is, therefore, only in subordination to the constituted authorities of the Church, that Sunday schools can be recognised by us. Thus organized, they accord with the general spirit of the Church, lie open to none of the objections to which they would be otherwise exposed, and afford to those who are called upon to patronize them a guaranty for the proper bestowment of their patronage. Is not the *proviso* then important?

To the "impression" derived, as you remark, from "the little knowledge we have of Sunday schools, that not so much *means* as *men* are needful for their prosperity," I trust you will adhere. It is an impression, the truth of which a long and tried experience, under circumstances like those contemplated by your correspondent and your article, has within my knowledge fully established. Why, Sir, as to means, what amount is really requisite for opening a Sunday school? *Five dollars*, we well know, will amply provide all the requisites for *three hundred scholars*. Testaments, Books of Common Prayer, and Catechism, No. 2, are all the books for which there is absolute need. The two first will be given to any proper station, by the Bible and Common Prayer-book Society; and *five dollars* will buy of the Union the Catechisms. So much *means*—all that is requisite—is surely within the reach of any "able and pious young men" who are disposed to employ it in establishing a Sunday school in *a proper location*, and under pastoral supervision.

But as to men—"able, pious, and devoted young men, ready and anxious to engage in the work," we feel, from experience, there is much more difficulty. We have not found them so easy to be obtained. Many schools that I know, which are already established, and which have means enough at command, are yet languishing for the want of such men. It is the complaint we hear on every hand—"We cannot get teachers." And to test the justice of this complaint, and so the truth of my statements, let me propose to your correspondent to visit the Sunday schools already established, and in connexion with our Union, in this city, and as he finds the facts to be, so let him declare them. We know of more than one such school in which there is not, as teacher, one such young man, where many such "would be furnished with every facility, and find their labors gladly accepted." Mr. Editor, should any desire to be directed where they may at once see and be satisfied, we will trust to you to direct them.
F.

P. S. Would it not be better for persons desiring aid for Sunday schools to present their wants to the New York Protestant Episcopal Sunday School Society—a society instituted for the purpose of aiding such as need—than to present them through the Churchman, to the Church at large?

NOTICE.

GENERAL THEOLOGICAL SEMINARY.

The next session of the General Theological Seminary will commence on Monday, the third day of October next. All the students will assemble in the chapel at twelve o'clock. Applicants for admission into the Seminary are requested to present their testimonials to one of the Professors as early on that day as they conveniently can, or on some day in the *preceding* week.

The qualifications for admission, are as follows:—

"Persons producing satisfactory evidence of their being *candidates for Holy Orders* in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the eighth Canon of the General Convention of 1820, will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute; — Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts in Greek, and in the primary elements of the Hebrew language. They must also present a specimen of English composition.

"Every candidate must enter the third or lowest class at the commencement of the fall season, or stand *a satisfactory examination* on the studies which have been pursued by the class into which he seeks admittance."

New-York, Sept. 5, 1836.

The next annual meeting of the Convention of the Diocese of New-York, will be held in Trinity Church, in the city of New-York, on Thursday, October 6: the opening service to commence at 10 o'clock, A. M., on that day.

By order of the Bishop of the Diocese,
Francis H. Cuming,
Assistant Secretary of the Convention

N. B. The Bishop requests me to direct the attention of those concerned to the following extract from Canon 7, sect. 1, of the General Convention of 1835:—

"Every clergyman, not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."
F. H. C

BRISTOL COLLEGE.

The fall term of this institution will commence on Thursday, the 29th instant.

Candidates for admission to any of the departments are requested to make early application, by letter, directed to "the Secretary of the Faculty of Bristol College," Pennsylvania.

In the admission of students, a preference will, in all cases, be given to pious young men looking to the ministry of the Episcopal Church.

Other Episcopal periodicals are requested to publish the above.

September 3, 1836.

THE CHURCHMAN.

SATURDAY, OCTOBER 1, 1836.

TERMS,
Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Popular Infidelity. By the Rev. Herman Hooker, M. A. Philadelphia: William Marshall & Co. New York: Leavitt, Lord & Co. Providence: John E Brown.

The title of this work is too vague to convey a correct idea of its design The author has not assailed infidelity in its coarser and more undisguised forms, nor attempted to counteract it by the usual array of evidence. The "popular infidelity" at which he aims, is not that which throws off restraints, openly denies Christianity, and attempts to subvert its institutions; but that which, from the power of prescription, custom, or indolence, owns the truth without realizing its importance; which adheres to Christianity in name, and finds pleasure and pride in its profession, but which fails to imbibe its lofty spirit, and appreciate its heavenly requirements. This triumph of the sensual over the spiritual nature has been the "popular infidelity" of every age. In ancient times the dictates of philosophy and the exhortations to "the supreme good" did not weigh a feather with the mass of the people, who readily believed what their philosophers taught, and not theless continued to carry out in practice the inclinations of a depraved nature. Christianity aimed by a new revelation to subdue the *natural*, the animal or sensual principle, and elevate the spiritual; and its whole history is a history of the struggles of these conflicting elements of our nature for victory, in individuals and in communities. The highest truths that are revealed to a community, however luminously attested or deeply impressed, operate but for awhile: soon the lower tendencies of nature gain the ascendency, and then truth, as to its possessors, is dead—its warmth is fled, its energies palsied, and nothing is left but its *forms;* and whether these forms are words and phrases of doctrine, or institutions, or habits, we still go on to propagate them with a burning zeal for their credit and reception in the world, but with a deep insensibility to their original power. When thus the mass of the community are buried in ignorance of themselves and God, while at the same time they may be not unlearned in the theoretical science of theology,—when the spirit of genuine devotion and meditation is put to flight by the bustling operations of a busy piety, or superseded by the comfortable and undoubting persuasion that "we are the temple of the Lord,"—then we may be prepared to witness a reformation; to behold popular illusions dispelled, and truth again rise in a new phase, and obtain new conquests. If in this age of the nominal triumph of Christianity its spirit has fled from the minds of thousands who profess its truths—if "numbers live in the neglect of religion," who yet "receive the Bible as the word of God," we should but witness in this subtle triumph of the natural over the spiritual man, the re-enactment of an old scene in human nature. When the apostles preached, the learned Pharisees were resolute believers in the law and divine mission of Moses; when Luther preached, Christianity was the religion of the world, and the most erudite of the age were proud to be her expounders and advocates; and when Wilberforce wrote, he contrasted the lives of Christian men and Christian ministers with a standard which, however neglected in practice, was in theory universally admitted to be right, and prescribed by God.

It would be far exceeding our limits to expatiate on the character of the age, or to show by an analysis of Mr. Hooker's work, how skilfully and eloquently he has aimed to arrest its pernicious tendencies. The "Popular Infidelity" as well as the "Portion of the Soul," is a work eminently adapted to the age; and if we have any fault to find with the author, it is that he does not himself view it in that light; that he writes professedly *for a class*, instead of challenging attention to the work which he is really accomplishing, of writing for his age, and thus speaking in that loftier tone which the reformer is authorized to assume. Infidelity in its more subtle forms, and such as Mr. Hooker has described, *is*, we fear, a characteristic of the age: few pens have revealed more clearly than his its philosophy and impiety, and our only regret is, that he has not brought the actors and the actions of the Christian world side by side with the original which he so vividly conceives, and thus given a popular estimate of their deformity. We doubt whether the body of the Church, in the season of its greatest lethargy, cherished a more insidious infidelity, by a reliance on the efficacy of sacraments and the merit of good works, than many of her scattered members exhibit in their present state of galvanic action, by a reliance on dollars and cents, on systems and measures, on schemes and celebrations, on enterprises and agencies. We would not speak of this array of the features and institutions of our time reproachfully, any more than in censuring the torpor of past ages we would speak reproachfully of good works and the sacraments: it is only the undue reliance on them which we deprecate, and the tendency which they have to introduce into the Church those purient restless, vagrant, and unmeditative habits, which draw off the mind from the steady contemplation of the vital truths of religion, immerse it in a sort of Christianized worldliness, and beget in it a spirit of slumbering and unconscious infidelity. But let us not give the reader a wrong impression as to Mr. Hooker's work; we do not say that he openly assails the features which we have mentioned as the defects and faults of the age—perhaps, had he done so he would have defeated his object—but we do say that if such a spirit as we have supposed is to a great extent characteristic of the age, there are few works better adapted to remedy it than the treatise on "Popular Infidelity;" and if we were to continue the above train of reflection in general terms, we could not do it better than in Mr. Hooker's words. "All the analogies of human conduct" he remarks, "lead us to infer, and we should not be surprised to find, that deception is sometimes practised in religion. If men can gain any advantage by it, it is not reasonable to suppose that they will abstain from it in this any more than in other cases. If they will do penance, cut and deform their bodies, perform pilgrimages, persecute and put to death 'the saints of the Most High,' and think they do him acceptable services, why should it be doubted that they may do much to work out a righteousness of their own, make 'long prayers,' and a great show of humility and zeal, by which the same end is to be effected with less expense and less pain to nature, when they have not a particle of the spirit of the Master they affect to serve? All, no doubt, do something in this way; but the wonder is that they do no more; though doing less or more would leave them alike faithless. The omission is only to be accounted for on the ground of their disrelish to spiritual virtues, and of the little profit they derive from the credit of them. Still a self-righteous, and therefore a faithless spirit, actuates the religion of many. Caring much for the reputation, and something for the reality of piety, without perhaps intending deception they come by degrees to claim stoutly the excellence which others, in their charity, presume them to have. No one is disposed to call in question their Christian pretensions; and being without that brokenness of heart and faith in Christ which cause them to fly from themselves for support and direction, they walk in the sight of their own eyes, and take the outside for the inward life of religion. This they can maintain without any modification of their natural desires; and as it procures for them some peace of conscience, and much confidence and credit with others, no wonder if they trust it, value it, and think it acceptable to God, to whose perfections they are as blind as to the miseries and plagues of an unsanctified heart."

Again, reminding the reader that the infidelity of which Mr. Hooker treats is to be found not in the outward ranks of avowed unbelievers, but in the inmost recesses of the hearts of professed Christians, we beg leave earnestly to recommend the work to general perusal. It is written in a pure strain of Christian philosophy, and should find its way to the closets and affections of all those "who profess and call themselves Christians."

Sacred Music.—We are desired to state that a new edition of "Wainwright's Music of the Church," is just published, and may be had at the Press, 28 Ann-street.

Bishop Bowen's Address.—We owe an apology to our readers, for having so long deferred to notice the excellent address of Bishop Bowen to the students of the General Theological Seminary, at its last Commencement. South Carolina has been one of the earliest and fastest friends of the Seminary, and good reason shall we have to prize her friendship so long as her bishops seek to infuse into the Institution such a spirit and such principles as pervade the address of Bishop Bowen.

The topic which the Bishop has selected is the peculiarity of the circumstances of the ministry in the United States, and the character which they imperiously demand. The most obvious peculiarity in the situation of our ministry is that while, on the one hand, their slender and precarious support, derived as it is from the voluntary contributions of the people, tends to render the order less, in point both of numbers and talents, than it otherwise would be, on the other hand the state of society and of the country, is such as to demand a ministry numerous and distinguished for talents and learning From this peculiarity in the situation of our ministry the Bishop takes occasion to urge on the students the necessity of high intellectual and spiritual qualifications, governed by such practical wisdom as shall adapt them to the varied and trying exigencies of the age.

"Whatever may have been the necessity to which they, in general, who aspired to this calling in times preceding yours, were subject, the day is past, you are aware, in which a moderate improvement of small advantages of preparation for its work would satisfy the public mind, and bespeak it reverence and attention The prescriptive respect which it brought with it from other periods and other countries was long the source of an indulgence and favor, now not on that principle to be looked for. Another day has come, bringing with it far other requisitions. The veneration and indulgence extended to ministers of religion for their order's sake, and the inestimable interest committed to them, have given place to a spirit of rigid and even capricious exaction, whose demands must, to the utmost possible extent, be met."

The importance of a learned ministry, and of the General Seminary in subserviency to that end, is then advocated at length, and especially in reference to the varying aspects of infidelity. In the course of this argument we find the following eloquent exposition of ministerial qualifications.

"We are not unduly to magnify the *preacher's* office, and insist on a degree of accomplishment in *its* exercise, which many with the most valuable attainments of sacred and other kindred and necessary science, cannot attain. Knowledge, ability, and character will carry with them, in the cases of many to whom it is denied to excel in this office, an influence of inestimable value. Still, nowhere, perhaps, in modern ages, has the province of sacred eloquence been of more importance than it is, under the circumstances which mark the condition of religious institutions in America. It results from the structure of our government, that public opinion is invested with an authority which all must recognise and honor. The ministers of religion are accordingly exposed to a competition, not easy to be sustained, with the assertors and advocates of various interests, which if not directly hostile, hold no amity or affinity to it, and for which they claim a paramount and absorbing regard. They can, with this competition in view, scarcely overrate the importance attaching in many instances to their duty as preachers of the word of truth. By the best exertions they can make of an enlightened, sound, discreet, and judicious eloquence, they must seek to gain a comparatively respectful and effectual hearing, for the message with which they are charged. They to whom they are to bear that message, are in general such as must be influenced, not by the merely popular preaching which addresses itself to the imaginative and the weak, thronging to it to admire and applaud they know not what, but through their understanding fairly addressed, and their solicitudes and sensibilities rationally moved. To rouse the moral affections from the depth in which they have been permitted to slumber into salutary alarm; to gain over to the side of religious faith and practice those who had been indifferent or insensible to them, through the evil influences of education and the world; to arrest the votary of ambition or fortune in his wreckless career, and turn his anxieties back from pursuits ruinously absorbing them, to the neglected subjects of God and eternity; to change the current, not of *individual* only, but of *social* feeling and action in favor of religion and its concerns; to detect and expose to the clear apprehension of men the errors of opinion and conduct into which, with respect to religion, they had been misled: these things, and less than these cannot be the objects of your ministry, imply, *that* in the character of your preaching, from which none will turn superciliously away; which the pride of intellect and of the world cannot affect to despise. They imply the utmost exertion in it, of well furnished, accomplished, and disciplined minds."

The spiritual qualifications of the office are next urged in a strain worthy of their importance. We pass over this portion of the address, however, in order to lay before the reader another extract toward the close, more intimately connected with the above, the necessity of having under the control and influence of the Church,

SCHOOLS AND COLLEGES.

"While, however, the particulars to which the best energies of your character, as ministers of Christ, are to be applied, must be left to your own inquiry, there is one object of the enterprise proper for you, on which I cannot forbear to speak. The interest of education will have claims upon you, to which you cannot give too much of your solicitude and exertion. It is now the deeply felt misfortune of our Church, that she has so long, perhaps too long for an effectual reparation of her error, neglected it. The first great object, demanding the combined sensibility and action of the members of our Communion, after it became organized into a state of ecclesiastical independence, was the education of its youth, under auspices suited to secure them at once against the powerful influences of dissent from its principles, and those of a philosophic infidelity, which circumstances, not necessary to be specifically adverted to, were investing with a proud importance. They saw or regarded not adequately the necessity: and now we have reason to look with a sorrowing and vain inquiry for the numbers, whom schools and colleges of our own, if we had had them, might have given us, at once to supply the ranks of our ministry, and to care for its support. The sentiment remains unchanged in the mind of him who is addressing you, which, before the excellent and important institution, whose business now engages us, was set on foot, was anxiously conceived that seminaries of theological education would provide very imperfectly and inadequately for the necessities of our Church, until we should have seminaries of elementary education, in which our youth might be trained and disposed for their studies. A distinguished brother of his ministry, the urn of whose holy, beloved memory is amongst you here, is well known to have hesitated at first to act with those whose piety and wisdom he honored in setting this institution up, only because he saw a primary more urgent necessity of education, long overlooked, not yet unprovided for. It still, alas, is overlooked, and not yet provided for! Some of my honored brethren in the episcopacy * have indeed nobly put themselves forward before the Church in its behalf. For God's sake and the Church's we must wish them success The colleges and academies which have taken their rise in their wise and pious zeal, will be their monuments to future generations of their brethren, deeply and abidingly inscribed with their claims to be long had in grateful remembrance."

One more extract we must give, on a topic of late frequently agitated, which will receive the cordial acquiescence of all who have thoroughly examined the subject in connexion with the true character and past history of the Church. It is on

CHRISTIAN UNION.

"The subject of ministerial enterprise, thus transiently adverted to, may bring with it, perhaps, to your thoughts, the question of the degree in which you will be warranted in going out from the Church, of which you are members, to meet the claims of prejudice opposed to its discipline and worship—and accommodate its requirements to the demands of Christian union. To the importance of union among the believing and professing followers of the Son of God none honestly and intelligently calling himself by his name can be insensible; and he who has not wept over the so various and extensive interruptions of it, is perhaps none of his. I cannot, however, but remark to you, (and I shall speak in what I say, I am confident, the sentiments of all my brethren of our episcopacy who are present,) there can be nothing gained by you for this union, by any license or accommodation which the rules you will have been solemnly pledged to follow, honestly understood, will not allow; that in the faithful execution of the duties of your ministry, according to the requisitions of the Church, you will have all the opportunity of real usefulness you can desire; that as to any plans and projects of Christian union, which may mark our infinitely planning and projecting day, the Church of which you are members must, with her decisions, precede any which you can with propriety, or even with moral integrity, adopt; and that into any such schemes, whatever charity may desire, wisdom will be slow to enter, lest in seeking more the Church put at hazard the peace and unity she has both in herself and with others, and exhibit Christ more deeply *wounded in the house of friends;* not content, in the spirit of evangelical love, *to differ with agreement.*"

College in Missouri.—It is with unfeigned pleasure that we direct the attention of our readers to the outline of a noble plan now in progress, and likely to be accomplished, the results of which will be felt for generations to come: we allude to the endowment of a new college in Missouri, under the auspices of the Missionary Bishop. The particulars may be learned from the following report of the proceedings of a meeting lately convened on the subject:—

"At a meeting of a few friends of the Church, held on Monday evening, September 19th, Mr. Henry Cary was called to the chair, and Mr. A. T. Anderson appointed Secretary. The following resolutions, presented by the Rev Dr. Hawks, and seconded by the Rev Dr. Eastburn, were unanimously adopted:—

"*Resolved*, That in humble reliance upon the blessing of the supreme Head of the Church, we will use our exertions to raise by contribution, the sum of twenty thousand dollars toward the establishment and endowment of a Protestant Episcopal Seminary, for literary and theological purposes, in the State of Missouri

"*Resolved*, That although donations be thankfully accepted, no subscription be received for any sum less than one hundred dollars; one half of which shall be payable on the call of the Treasurer, so soon as the aggregate of donations and subscriptions shall amount to twenty thousand dollars, and the other half of which shall be payable in twelve months thereafter.

"*Resolved*, That as it is in contemplation to invest the principal part of the twenty thousand dollars, (when raised,) in public lands for the benefit of the seminary; and as it therefore is desirable to realize this capital with the least avoidable delay, that the subscribers be requested to favor the object so far as to give promissory notes, payable to the order of the Treasurer at twelve months, for the deferred half of their respective subscriptions.

"*Resolved*, That upon the completion of the subscriptions and donations to the sum of twenty thousand dollars, three Trustees shall be chosen as associates to the Right Rev. Bishop Kemper, (in his capacity of rector of the seminary,) and to the treasurer of this fund, who shall form a board of five trustees, to whom shall be confided full powers, involving the disposition of the fund and the application and investment thereof, and for obtaining from the State of Missouri an act of incorporation for the due organization and governance of the seminary, and its permanent maintenance as a general seminary of learning, and for the education of young men for the ministry of the Gospel, according to the doctrines, discipline, and worship of the Protestant Episcopal Church.

"*Resolved*, That at a meeting to be called for the choice of the trustees, as aforesaid, all subscribers shall be entitled to one vote for each hundred dollars of their respective subscriptions, so paid or secured.

"*Resolved*, That Samuel Ward, Esq., be appointed treasurer of the proposed fund.

"*Resolved*, That the following gentlemen, together with the Right Rev. Bishop Kemper, and the Treasurer of the fund, be appointed a committee for soliciting subscriptions, with full power to add to their number, and to adopt such other measures as may to them seem expedient, for carrying into effect the objects of this meeting:—John P. Stagg, *Chairman*, Robert Dyson, D. A. Cushman, James F. Depeyster, A. T. Anderson.

Henry Cary, *Chairman.*
A. T. Anderson, *Secretary.*"

The claims of the West cannot be too earnestly pressed upon the attention of our citizens in the Eastern States, and it is one of the cheering signs of good things in reserve for our country, that often as they are presented they seldom fail to meet with a liberal response. As a proof that the present enterprise is worthy to enlist, in a very peculiar degree, the best wishes and efforts of all who have at heart the extension of religion and the good of our country, let the following facts be pondered. 1. The emigration to the West, by the port of Buffalo alone, has been for some months past, on the average, one thousand persons per day. 2. The location of the proposed college in Missouri will be at least eight hundred miles distant, in a direct line, from the kindred institution at Kenyon. 3. The ground, so far as it is now occupied, may be said to be at most in the hands of the Roman Catholics. It is thus apparent that the population at large in the valley of the Mississippi, is fast outstripping even its projected means of literary as well as religious instruction; and that without the most prompt and efficient efforts on the part of Protestant Christians in the Eastern States, to arrest such a tendency, the mass of the people must either sink into infidelity or be decoyed into Popery by the smooth sophistry and proselyting spirit of the corrupt and idolatrous Church of Rome In all this vast region Episcopalians have as yet but one institution exclusively their own, and this, however prosperous in the good providence of God it may become, cannot, judging from past experience, supply a tithe of those demands which our Church is bound to meet. Most deeply, then, do we need, for the credit of our Church, and for the good of our country, such an institution as Bishop Kemper has projected; and most fervently do we rejoice that the plan has received the support of those liberal patrons of good deeds whose names are a guaranty for the success of all they undertake. Already a large portion of the funds has been subscribed: may the work be speedily accomplished, and all who can, aid in its completion!

The Sign of the Cross.—St. John's Church, Medina, Orleans County, in this State, a peculiarly beautiful Gothic stone building, is finished with a cross surmounting the spire. This circumstance, of too infrequent occurrence in Protestant churches, was thus noticed by Bishop Onderdonk, in his sermon at its recent consecration, in the spirit of whose remarks we must be allowed to express our hearty concurrence:—

"In providing for the religious duties and the spiritual welfare of man, in his present state of near affinity between proper impressions on his senses and correspondent influences on his mind and heart, the revealed word of God is fraught with sanction for consulting the principle thus illustrated, and acting upon it. Hence the importance of those parts of the beauty of holiness which consist in making our religious services lovely to the senses by connecting with them such rites and ceremonies, and providing for their celebration in places so meetly adorned, as may favorably and seriously impress the outer man, and thus appeal, through one of the channels so often blessed of God, to his understanding, his sensibilities, and his affections. Therefore it is, that what due economy will allow of tasteful and appropriate decoration of houses devoted to God's service, ought always to be bestowed upon them.

"I have introduced this remark for the purpose of bearing my decided testimony in favor of the good judgment and proper feeling which have included in the neat and appropriate adornings of this house of prayer the surmounting of it with that best of Christian emblems—*the cross.* I regard that as a decidedly antiprotestant feeling which considers the sign of the cross as symbolizing the greatest mass of corruptions which has ever tarnished the Christian name. No! it is the sign of our precious Christian faith, and peculiarly befits that section of the Church which so happily divests the cross, and the hallowed doctrines and consolations which cluster around it, of time-worn idolatries, errors, and superstitions, and of more modern appendages of unhallowed human fancies. Let it stand aloft to indicate to the passing traveller that here the Crucified is worshipped in the simplicity and purity of his own requirement. You have well done, brethren, in placing it where it is, and thereby bearing your testimony that the cross belongs, not to Popery but to the Gospel, as distinguished from Popery and from all other corruptions. And take ye good heed, pray, and strive, that ye be not content with having raised the sign, but that ye also cherish the blessed thing signified in the best and holiest and most devout affections of your hearts Else will that sign rise up in judgment against you, as another call, warning, and incentive, lost upon you."

Diocese of Tennessee.—We have just received the Journal of the last Convention, held at Pulaski, July 13th. Parochial reports were read from the several clergy, by which it appears that the numbers of marriages have been nine, baptisms fifty-two, confirmations one, burials sixteen, and communicants sixty-six. After the reading of the parochial reports the Bishop read his annual address, the chief part of which possesses peculiar interest, and relates to the projected plan of a literary and theological seminary, to meet the wants of Episcopalians in Tennessee, Mississippi, and Louisiana. The Rev. Messrs. Weller and Polk, and Messrs. Shelby and F. B. Fogg, were elected members of the Standing Committee, and the Rev Messrs. Weller, Polk, Muller, and Litton of the clergy, and Messrs. Shelby, A. O. Harris, J. Anderson, and P. W. Alston, of the laity, were elected members of the ensuing General Convention. A resolution was adopted "that it is expedient to publish in this diocese, under the patronage of the members and friends of the Church, a paper to be devoted to the interests of religion and literature." It was also resolved to amend a canon of 1834 so as to give the Bishop (or in case of a vacancy in the Episcopate, the Standing Committee) "the exclusive right of nominating all missionaries and fixing their several salaries." A permanent committee was appointed for the purpose of raising, under the authority of the Convention, a fund for the support of the Episcopate. A committee was also appointed in reference to that part of the Bishop's address, relative to the projected seminary, which reported favorably of the plan, and recommended its vigorous prosecution.

Illinois.—We have received the Journal of the Convention of the Diocese of Illinois, which met at Jacksonville, in May last. Besides the address of Bishop Kemper, which lately appeared in our columns, it contains reports from the Rev John Batchelder, rector of Christ Church, Jacksonville; the Rev. Samuel Chase, officiating at Springfield; the Rev. Joseph L. Darrow, missionary in Madison and St. Clair counties; and the Rev. Isaac Hallam, rector of St. James's Church, Chicago. Besides these clergymen there are recorded as belonging to the diocese four others, viz. the Rev. James De Pui, missionary at Rushville; the Rev. Ezekiel G. Gear, missionary at Galena; the Rev. James C Richmond, residing in Connecticut; and the Rev. Henry Tullidge, residing in Michigan: amounting, together with the bishop, to nine in number. The delegates chosen for the ensuing General Convention, were the Rev. Messrs. Batchelder, Chase, Darrow, and De Pui, and of the laity, Mr. John S. Worthington, Dr. Thomas Houghan, John H. Kinzie, and Dr B. Gillette. The Convention passed a vote of thanks to Bishop Kemper, for his labors in the diocese during the last winter. A resolution was passed recommending the members of the Convention hereafter to be held, to meet on the Saturday preceding the opening of the Convention, that they may have the privilege of attending public worship and partaking of the Lord's Supper the Sunday following, and thus be prepared to enter upon the business of the Convention the succeeding Monday. It was also resolved to recommend to the observance of the clergy of the diocese, the construction of the rubrics as expressed by the opinions of the General Convention, in reference to uniformity in the use of the liturgy, and the postures during communion service. A further resolution was passed expressing, in accordance with the address of Bishop Kemper, a deep solicitude in the personal welfare of Bishop Chase, and of his exertions for the establishment of a theological seminary in the diocese. The summary of parochial reports, states the number of baptisms to be eleven, confirmations six, communicants forty-three, and marriages eleven.

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* The enterprise of the Bishop of Connecticut, to which we are indebted for Washington College, at Hartford, entitles him to distinguished consideration. If he has been less sustained by the Church than had been desired and expected, the fault, it is believed, is not in him, nor his measures and arrangements The Episcopal Academy of North Carolina is another enterprise not more honorable to its founders than promising for the interests of our Church, and entitled to a lively interest in our feelings. Nor should we be insensible, on the same accounts, to the claims of Bristol College and the Flushing Institute.

Prayer-books for Reading Desks.—Conner and Cooke, of this city, have published a new folio edition of the Book of Common Prayer, designed for the use of the clergy, in the reading desk. The publishers have spared neither pains nor expense to render it, in point of typographical elegance and accuracy, a really standard edition. The proofs have been carefully read by a gentleman of the Theological Seminary, by the direction and recommendation of Bishop Onderdonk. The type is large and the paper of a substantial quality. Only *two hundred* copies have been published for sale.

Bishop Kemper.—On Sunday evening last, pursuant to notice given, in the several Churches of the city, a large congregation assembled at the church of the Ascension, to listen to an address from Bishop Kemper, before the Young Men's Auxiliary Education and Missionary Society. The Bishop expatiated at some length on the general state of religion in the West, and enumerated particularly the judicious and provident efforts which have been made by several other denominations for the promotion of theological education. Addresses were also delivered by the Rev. Drs. Schroeder and Eastburn. A very favorable impression was apparently produced on the audience, and we trust that this prompt movement of a society forward in every good work, may be the means of facilitating the accomplishment of the object which Bishop Kemper has in view, the establishment of a theological school in his diocese.

Referring to the notice in the London papers of the death of Bishop White, and the comparative mediocrity of his salary, the United States Gazette beautifully and truly says—" Bishop White enjoyed a *revenue* beyond a monarch's command—his daily income was beyond human computation. If he went forth age paid him the tribute of affectionate respect, and children 'rose up and called him blessed.'"—*N. Y. Gazette.*

Catholic Union; *defended and considered in its relation to the Protestant Episcopal Church.* By Catholicus. Jamaica: J. F. Jones, & Co. printers.

A treatise on "Catholic Union" was published a short time since, which was very severely handled in the Protestant Episcopalian. The writer of the present pamphlet, opens with an allusion to that review, and thence takes occasion to place the views of the former treatise in a clearer light, and to defend and urge them anew on the christian public.

Justification by Faith—The importance of this subject, and the very satisfactory manner in which it is treated by the writer on our first page, will secure for his article the studious attention of all who wish to obtain clear views of the doctrine. We have never seen more, and more pertinent truth, expressed in so short a compass, or the errors connected with the subject more pithily and intelligibly exposed.

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

Monroe County.—Wednesday, August 31, at the temporary Methodist chapel, Penfield, for the parish of Trinity Church, confirmed 1.

Thursday, September 1, Rochester. Instituted the Rev. Orange Clark into the office of rector of Grace Church. Morning prayer was read by the Rev. Nathaniel F. Bruce, M. D., missionary at Angelica, Allegany county, assisted by the Rev. James A. Bolles, rector of St. James' Church, Batavia, Genesee county, who read the lessons, and the sermon preached by the Bishop. The Rev. Henry J. Whitehouse, D. D., rector of St. Luke's Church, assisted the newly instituted rector in the administration of the communion.

In the afternoon, confirmed 74 in St. Luke's Church.

Livingston County.—Friday, September 2, in Zion Church, Avon, confirmed 10.

Saturday, 3, in St. Michael's Church, Geneseo, confirmed 4.

Fourteenth Sunday after Trinity, Sept. 4, in the Methodist chapel, Mount Morris, for the parish of St. John's Church, confirmed 29.

Monday, 5, in the Lutheran Church, Dansville, for the parish of St. Peter's Church, confirmed 3.

Genesee County.—Tuesday, Sept. 6, in St. Clement's Church, Wethersfield, confirmed 6.

Erie County.—Wednesday, Sept. 7, in the Methodist chapel, Aurora, for the parish of St. Paul's Church, confirmed 4.

Genesee County.—Thursday, Sept. 8, in St. John's Church, Sheldon, admitted the Rev. Isaac Garvin, Deacon, the missionary officiating there, to Priests' Orders. Morning prayer was read by the Rev. Mr. Clark, assisted by the Rev. Kendrick Metcalf, rector of St. Mark's Church, Le Roy, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Thomas Meachem, missionary at Hunt's Hollow, Allegany county. The Rev. Mr. Bolles assisted the Bishop in the administration of the communion.

In the afternoon, confirmed one in the same church.

Friday, 9, confirmed 28 in St. Mark's Church, Le Roy.

Fifteenth Sunday after Trinity, Sept. 11, consecrated St. James' Church, Batavia. The instrument of donation was read by the Rev. Mr. Bolles, the sentence of consecration by the Rev. James O. Stokes, missionary at Medina, Orleans county, and the morning prayer by the Rev. Mr. Clark, assisted by the Rev. Mr. Meachem, who read the lessons, and the sermon preached by the Bishop. The Rev. John F. Ernst, Deacon, of Batavia, was also present.

In the afternoon, confirmed four in the same church.

Orleans County.—Tuesday, September 13, consecrated St. John's Church, Medina. The instrument of donation was read by the Rev. Mr. Stokes, the sentence of consecration by the Rev. Mr. Clark, and the morning prayer by the Rev. Burton H. Hickox, missionary at Watertown, Jefferson county, assisted by the Rev. Mr. Metcalf, who read the lessons, and the sermon preached by the Bishop, who was assisted in the communion by the Rev. Mr. Stokes, the Rev. Mr Meachem, and the Rev. Mr. Bolles.

In the afternoon, confirmed 11 in the same church.

Niagara County.—Wednesday, Sept. 14, in the Methodist chapel, Lockport, (upper village) confirmed 4 for the parish of Grace Church.

ADDRESS OF THE RIGHT REV. BISHOP SMITH TO THE CONVENTION OF THE DIOCESE OF KENTUCKY.

Brethren and Friends:—The affairs of the Church intrusted to our care, may, in some points of view, appear so inconsiderable as scarcely to require one day's consultation in the course of the year. But though, through the infancy of the Church in this diocese, the amount of business needful to be done may be very small, yet to give shape and wise direction to the elements which are forming into an infant church under our hands, to try to begin wisely and well, so as not to lay up in store occasions of unavailing regret, or to be constrained to retrace our steps; and above all, to turn our small means to the best account, and, by God's help, be enabled to devise measures which may result in the creation of new resources for driving the Church ahead against every opposing tide, requires, perhaps, not less maturity of wisdom, and calmness of deliberation, than if the interests of the Church, in the fulness of its strength and prosperity, were committed to our trust.

It is now eight months since my return to the regular field of my labors, after an absence of almost a year upon an agency, deemed, at the time, of the utmost importance to this diocese. In my last address, read to Convention in my absence, I gave some account of that agency, and placed upon record the deep sense I then entertained, and shall ever entertain of the goodness of God, and the kindness of many friends, in rendering my visit so much more successful than any of us had dared to anticipate. The whole sum secured to the Church in this diocese amounted, in various ways, to not less than $14,000.

The attention of benevolent friends at the East was particularly directed to the very great difficulty attendant upon the erection of a church edifice, however humble, at the many points, where, if we only had one, the labors of devoted missionaries would turn to so good an account. The immediate result was a subscription in the Church of the Ascension, New York, of $1,000, to be employed as a loan, in endeavoring to secure the erection of, at least, one church each successive year, somewhere in this diocese. This sum is now employing in Frankfort, with what prospect of success is known only to the great Head of the Church, and seems entirely dependent upon his special blessing.

Soon after this subscription was made in New York, a more enlarged plan was set on foot, which has resulted in the formation, in that city, of a Church Building Society for the West; and I have lately been informed by its Secretary, that the sum of $1,000 dollars has been appropriated to this diocese, to be employed by a loaning Committee, consisting of J. S. Snead D. S. Chambers, and B. R. M'Ilvaine, Esqrs, for the purpose of encouraging the erection of churches in Russelville, Hopkinsville, Henderson, and Leesburg, agreeably to the discretion of said committee, under rules and restrictions prescribed by the Society in New York.

The Committee of the Board of Missions for the Domestic Department, have, with a noble liberality, constituted the Rev. Messrs. Cleaver, Willis and Purviance, missionaries in this diocese, in addition to the Rev. Messrs Giddinge, Deacon, and M'Callan, who were already missionaries, at the usual stipend of $250 each, besides constituting Shelbyville a station, and promising to endeavor to supply it with a missionary.

But, notwithstanding all this aid from abroad, it is manifest that our main reliance for future growth and prosperity must be upon our seminary for the supply of well-educated ministers, and for rearing up, by God's blessing, an indigenous clergy as soon as may be; and meantime, as many adopted sons of the State as our most liberal bounty can sustain and educate. With commodious and ample buildings, now nearly paid for, chiefly by the bounty of distant friends, and with the foundations of a good library, laid by the same hands, we have only to put forth the strength which God has given us, in further fostering and sustaining this institution, in order to render it a permanent fountain of mercy to the Church and the West. We have now eighteen students connected with the Seminary, of whom twelve are enjoying the benefits of daily instruction. This department of our labors is most earnestly commended to your counsel, patronage, and prayers.

Soon after my return from the East, November, 29, 1835, Mr. A. A. Willis was admitted to the holy order of Deacons, and on the 3d January, 1836, Mr. J. B Britton and Mr. Wm. H. Purviance were also admitted to Deacon's Orders. The other changes in our list of clergy, have been occasioned by the removal of the Rev. D C. Page, and the Rev. D Potter, by letters dismissing to Mississippi, and also by the arrival amongst us of the Rev. W. Leacock from Jamaica, and the Rev. Hamble Leacock, from Nevis, in the West Indies, both of whom we hope soon to receive into the number of the regular clergy of the Diocese.

John Drummond, James S. Greene, Charles Higginson, M. F. Maury, Edward Winthrop, and James Young have been received as candidates for holy orders, and Wm. Cooke and B B. Sayer have had their names withdrawn from the list of candidates at their own request.

Only seven confirmations have been held, three of them in the fall, when eighteen persons were confirmed, and four during my recent tour, in all of which only seven were confirmed, making twenty-five during the past year.

I have just returned from a visitation of most of the parishes in the State, having been absent nearly six weeks, travelled 650 miles, preached 21 times, and administered confirmation to seven persons.

In the lack of all things which go to constitute a vigorous church, and in the midst of much ignorance and neglect of religious concerns, it is extremely difficult to decide what we need most, and what great want we should first aim to supply. But it would seem that all depends, in the first instance, upon a supply of living ministers. Our schools for educating young men for the ministry, and our missionary societies, seem, then, to call for our chief attention and most liberal support. Next to this, the devising of some plan for the erection of small and cheap church edifices would appear to be most important, so that our missionaries may no longer be obliged to officiate for months and years in school houses, and other places more uncertain and less proper. Upon mature reflection no plan strikes my mind more favorably than the erection, by foreign aid, of small wooden edifices, simply floored and covered in as soon as possible after the missionary station is occupied, relying upon an interest to be excited in time upon the spot, for the completion of the building. The report of a committee recommending some uniform course of measures upon the subject might save the Church from the disastrous effects of slow or unsuccessful attempts at more expensive buildings.

I have made diligent inquiries of the clergy in the different parishes, to ascertain how far they have carried into effect the resolutions of last Convention, relative to the religious instruction of the colored people, and it humbles and grieves me to state that next to nothing has been done. In Lexington and Louisville, indeed, small Sunday schools are open for their instruction, but they excite interest in a very few bosoms, and are mainly supported by one or two laymen.

Is this missionary field to be for ever neglected, and souls for which Christ died be suffered to perish at our own doors, nay by our own firesides, and in our own nurseries, for lack of that pastoral care which we of the clergy have promised to extend to the humblest and most degraded for whom the Saviour died? I do hope that the will of Convention on this subject will be so expressed on the present occasion, and such wise measures adopted, as, by God's blessing, may insure a much more favorable report next year.

Whether my connection with Christ Church, Lexington, as rector, should continue, or be transferred to some other parish in the diocese, or my relation to any parish cease, common justice and the interests of our Seminary and of the diocese will alike demand that some arrangement should be made by which the wants of the parish will be better supplied than they can be by the poor and very partial attention which I shall be able to devote to it, and by which, also, the excessive burthen upon my hands may be somewhat lightened. I do trust that this Convention will direct its earnest attention either for the adoption of measures for the partial support of the bishop, or, at least, to the partial support of an assistant for him, in the church where he may statedly minister.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Bishop Brownell's Fall Visitation.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

October 2, Humphreysville, at half-past ten, A. M, and Derby, at three, P. M.

October 16, Bristol, at half-past ten, A. M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two, P. M.; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P. M.; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half past ten, A. M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P. M.; 26, North Haven, at half-past ten, A. M., and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

Hartford, August 25, 1836.

Illinois Episcopal College.—Bishop Chase has found a site most advantageous, healthy, and beautiful, for his Illinois Episcopal Seminary, in township Ten Range, six east, being about 12 or 15 miles from Peoria, in a north-west direction. But much of the ground in that vicinity, as well as in the adjacent townships, is owned by persons holding them by patent soldier rights, whose residence is unknown to him. With such it is his wish to correspond, and he takes this his only method to solicit this favor from them, trusting that their benevolence will incline them to aid his views. Bishop Chase freely states, that the site of his Seminary cannot be fixed until some of these patented lands shall have been obtained, either by purchase or donation. To wait this event during the coming fall and winter, he has fixed his residence in the neighborhood, and may be addressed at Peoria Post Office.

From the Episcopal Recorder.

Report of the Board of Missions.—This is in all respects one of the most satisfactory pamphlets which has for a long time fallen into our hands. It is well arranged, well printed, and contains 136 pages of substantial and most interesting matter. We complain of but one thing—the lateness of its appearance. Doubtless there may have been peculiar hinderances, and we are by no means disposed to find fault. But the interest in such a document, and, by consequence, its usefulness, is much the greatest soon after the transactions which it reports; and from June 28th to September 5th is rather too long an interval. As the proceedings of the Board were given to our readers directly after its meeting, we need not repeat them now. One resolution, which was unanimously adopted, we deem proper to be inserted here, as deserving the widest attention, as it will doubtless meet with the fullest acquiescence:—

"*Resolved*, as the sense of this Board, That experience, since its last session, clearly demonstrates the wisdom and propriety of the system of missionary operations adopted by the last General Convention, as well as of that liberality with which it has been sustained; and that, therefore, the Board hereby commends the said system, in all its parts, to the full confidence of the Church, and to the continued and increased liberality of its members in sustaining it."

In addition to the transactions of the Board, the pamphlet contains the reports of the two Committees, both of which are highly interesting documents—the report of the Domestic Committee filling 36 pages, and that of the Foreign Committee 44 pages; the by-laws of the Foreign Committee; a report of the operations of the press department of the Greek mission at Syra; the joint circular of the two Committees; the reports of the two treasurers, and of the former treasurer; the missionary constitution; the by laws of the Board; a list of the members of the Board and its committees; and, what is of no little importance, a full and well arranged index. We hope that a very large edition has been printed, and will be scattered freely through the land. It "is good seed," and will bring forth fruit, in some thirty, in some sixty, in some a hundred fold.—*Missionary.*

The approaching Convention.—At the meeting of the Diocesan Convention to be holden on Wednesday next in this city, some subjects of unusual interest are to be brought forward. The question whether the Eastern Diocese shall be dissolved, was introduced at the Convention of last year; but, being regarded as a constitutional question, it was laid over for definitive action until the approaching session. However this matter may be disposed of, it is not improbable that one, at least, of the States will apply, as Vermont did a few years since, to be set off. These are matters of great moment, involving more deeply perhaps than any other question which could come before that body, the interests of the Episcopal Church throughout the district which it represents.
Christian Witness.

Extract of a letter from the Rev. Mr. Hill, dated Athens, June 18, 1836.—We continue to go on our smooth and even course, quiet and undisturbed. Many additions have been made to our schools during the last month, of the children of distinguished families; and our schools and domestic establishment continue to attract more and more the notice of the numerous visiters from abroad who are, as usual, at this season flocking to this capital. The word of God has free course and is glorified in spite of the feeble opposition of some of the clergy. The progress of truth and light is perceptible among all classes. The benefit of our labors are extensively and duly appreciated; and our character and views, now fully known by the leading Greeks, cannot be injured by the absurd tales of a few designing men. Mr. —— writes me yesterday that Syra is quite tranquil.

Mr. Leeves and family, and Mr. Bambas, remove to Athens in October, perhaps earlier. Bambas has at last actually resigned his duties at Syra, and has been making arrangements for his final removal. This is now fixed, as Mr. L. informed me yesterday. Mr. Bryant has been absent nearly a month, travelling in the Morea. In three weeks we have our vacation; our poor girls want it sadly."

Library of the Duke of Sussex.—This library is said to contain forty thousand volumes, and a considerable collection of manuscripts. A correspondent of the Commercial Advertiser remarks, that "as it regards Bibles and other works relating to the Christian religion, this library is one of the most interesting in the world, with the exception of one library on the continent (that of the king of Wirtemburg I believe) the library of the duke of Sussex contains the greatest collection of the sacred Scriptures, in all languages, which is to be found in the world. Here are eighteen hundred different versions and editions, in all the languages and dialects which any portion of the Scriptures have ever been printed, including a copy of the first book ever printed with moveable types. Then there is a perfect collection of lexicons, Rabbinical writings, ecclesiastical histories, commentaries," &c.—*Southern Churchman.*

MARRIED,

On Thursday evening last, at St. Luke's Church, by the Rev. S. Seabury, the Rev. Amos B. Beach to Catharine Ann Ritter, and the Rev. Pierre T. Babbitt to Juliet Matilda, daughters of Floyd Smith, Esq.

OBITUARY.

For the Churchman.

Died, at Milford, Conn., on the 13th of September, Rev. Charles Smith, Rector of St. Peter's Church, Oxford, aged forty-seven years.

Mr Smith had passed nineteen years in the ministry, during which period he had labored in the cause of the Redeemer, and for the prosperity of the Church, with great zeal, energy, and devotion. Though gradually wasting away under the occasional attacks of a painful disease, which within the last few years had frequently deprived the Church of his services, he still continued his exertions until February, 1836, when he was compelled to resign his pastoral charge. He remained with his people until about the 1st of July, and then came to this place, resorting to the seashore as his last expedient. Medical skill had in vain done its best to relieve him, and all that remained was to try the effects of nursing, and that failing, to smooth his pathway to the grave. For a few weeks after his arrival here, his health improved, and hopes—fallacious, indeed, they proved—were entertained of his ultimate recovery. For himself, he seemed not to be desirous of living; but when he considered the Church, "her new and interesting situation," to use his own words, "as a missionary church, and her increasing prosperity, made him desirous to aid in her extension in so glorious an era." And he was often heard to say, that should he be spared to the Church, his remaining years should be devoted to the missionary cause.

Mr. Smith was much affected at seeing the notice of Rev. Mr. James' death, whom, as also Mr. Holmes, he had succeeded in the charge of a parish in the West. Speaking of the coincidence of their following each other so closely in life and in death, he exclaimed, "Well, I shall soon meet them in heaven;" but immediately checking himself, he continued, "I will not say that I am *sure*, though I feel it. I have not the faith of assurance; but I have a firm trust in my Saviour." Humble as he was, it was impossible to remain long with him without perceiving that he had good ground for the calmness and confidence which he felt, as he saw that "the time of his departure was at hand." His death was like an infant's slumbers. He ceased to breathe unnoticed by those who sat looking upon him. For him to die was gain. Yet we cannot but lament the bereavement which has deprived us of such an ornament to religion, and so firm a friend and advocate of the Church. Those certainly whose privilege it was to be with him, will not soon forget his eminent example of faith and resignation.

His remains were interred beneath the chancel of St. George's Church, Milford, the place at which he expired.

Died, on the 30th of August, in the thirty-eighth year of her age, Juliana Elizabeth Worthington, wife of the Rev. John Johns, D. D., of Baltimore.—*Epis. Recorder.*

It is as painful as unexpected to add to our obituary record, so repeatedly of late presented to our readers, the name of the Rev. Cyrus H. Jacobs, late of Martinsburg, Va. His loss will be deeply felt and deplored by those who knew his worth, and the value of his labors to the Church.—*Ibid.*

NOTICES.

EDUCATION AND MISSIONARY SOCIETY.

Stated meetings of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York will be held at the Protestant Episcopal Press, in the City of New York, at seven o'clock, on Tuesday evening next, and on the evening of the day next after the adjournment of the next Convention of the Diocese, unless such adjournment happen on Saturday, in which case such meeting will be held on Monday evening.

The *annual meeting* of the Society will be held at the same hour and place, on Wednesday evening next.

The *anniversary* will be celebrated at St. John's Chapel, at the same hour, on Thursday evening next.

G. G. Van Wagenen, *Rec. Sec.*

New York, September 30, 1836.

Anniversary celebration at St. John's Chapel, on Thursday evening, the 6th of October, at half-past seven o'clock, of the "Protestant Episcopal Tract Society," "Auxiliary New York Bible and Common Prayer-book Society," and "Education and Missionary Society of the Protestant Episcopal Church in the State of New York."

The attendance of the friends of these Societies is respectfully invited, and their interest most especially urged to foster and protect their welfare and usefulness, in sending forth the doctrines of our Church, the standard of its faith, and herald of glad tidings, to all who need those blessed precepts of morality and religion.

Thomas C. Butler,
Chairman of Joint Com. of Arrangements.

The French Episcopal Church du St. Esprit, will be opened for divine service on Sunday next. Attendance will be given at the church on Saturday next, from 4 until 6 o'clock, for the letting of such pews as are vacant. It is also intended to have an evening service, of which due notice will be hereafter given.

The annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the 11th day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,
William Jarvis, *Secretary.*

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of Miss Edwards, from a young ladies' boarding school in New Haven, and intended for the benefit of Mrs. Hill's school in Greece, $33 00—By the hands of the Rev. Dr. Milnor, Secretary and General Agent, the following contributions: From the Rev. Mr. Bolles, being the weekly offerings of St. James' Church, Batavia, for foreign missions, 10 00—Amount of collection in same church, after a sermon by Rev. Dr. Milnor, 24 00—From Rev. Mr. Boyden, being weekly offerings of Trinity Church, Cleveland, for foreign missions, 57 00—From the same reverend gentleman, subscribed by several ladies of Trinity Church, Cleveland, 18 00—From Rev. Mr. Peet, being weekly offerings of St. Paul's Parish, Chillicothe, for foreign missions, 15 00—From the Rev. Mr. Wing, being the weekly offerings of Harcourt Parish, Gambier, for five months, for foreign missions, 15 86; for Greek missions, 1 37; for Mr. Robertson's School at Syra, 6 38; for China mission, 3 22—From All Saints' Parish, Portsmouth, Ohio, being weekly offerings, per Rev. Mr. Wing, 1 50—From Trinity Church, Newark, Ohio, per the same, 2 87—From the Sunday school of Trinity Church, Newark, Ohio, per Rev. Mr. Denison, 3 00—A donation from a gentleman at Painesville, 10 00. Whole amount, $201 21

Sept. 27, 1836. Henry Cary, *Treasurer.*

CHURCH SCHOLARSHIP SOCIETY.

The Treasurer of the Church Scholarship Society hereby acknowledges the receipt of fifty dollars from the Ladies' Sewing Society of St. John's Church, Stamford, by the hands of the Rector, Rev. Ambrose Todd.

Hartford, Sept. 12, 1836. J. M. Goodwin.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1836. *Missionary Disposable Fund.*

August 17. Received offerings of St. Mark's Church, Leroy, per Rev. Kendrick Metcalf, $10 00.

August 23. Received from the Female Education and Missionary Society of St. George's Church, Hempstead, L. I., being part of the proceeds of a late fair, 82 50—Received collection made in St. Peter's Church, Westchester, per Rev. William Powell, 50 89.

August 24. Received from the Christian Benevolent Society of Christ Church, Manlius, per Rev. Jesse Pound, 10 00.

August 31. Received part of the offering of Christ Church, Sackett's Harbor, for the month of July, 5 26—Received part of the offerings of St. Paul's Church, Brownville, for the month of July, 2 45—Received collection made in St. Michael's Church, New York, 12 88—Received collection made in St. James' Church, New York, 8 75—Received offering of the Sunday scholars of St. Mary's Church, Manhattanville, 1 28—Received a portion of the Christian offerings of Trinity Church, Utica, 100 00.

September 2. Received collection made in St. Paul's Church, Sing Sing, Westchester County, 24 16.

September 15. Received the offerings of the congregation of Zion Church, Pierrepont Manor, Jefferson County, 6 06.

September 21. Received collection made in St. John's Church, Brooklyn, 70 00.

September 27. Received church offerings of St. Clement's Church, New York, for the month of September, 15 00.
Total, $399 23

1836. *General Disposable Fund.*

August 30. Received from the Female Education and Missionary Society of St. George's Church, Flushing, $351 65; $200 of the above amount to constitute their Rector, the Rev. Robert B. Van Vleck, a patron of both branches of the Society.

1836. *Education Disposable Fund.*

August 23. Received from the Female Education and Missionary Society of St. George's Church, Hempstead, L. I., being part of the proceeds of a late fair $82 50—Received collection made in St. Peter's Church, Westchester, 45 88.

August 31. Received collection made in St. Michael's Church, New York, 8 75—Received collection made in St. James' Church, New York, 8 75.

September 27. Received collection made in Church of the Ascension, New York, 131 45—Received church offerings of St. Clement's Church, New York, for the month of September, 7 03.
Total, $284 37

1836. *Missionary Permanent Fund.*

September 22. Received from the Female Education and Missionary Society of Christ Church, Rye, to constitute the Rector, the Rev. P. S. Chauncey a life member, $30 00.

1836. *Education Permanent Fund.*

September 22. Received from the Female Education and Missionary Society of Christ Church, Rye, to advance the Rector, the Rev. P. S. Chauncey, from a life member to a patron, 70 00.

Benjamin M. Brown, *Treasurer.*
Sept. 28, 1836. Butchers' and Drovers' Bank.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

September 8, 1836. From a collection made in St. Paul's Church, Woodbury, Conn., per Rev. P. T. Babbitt, $6 50.

September 21. From the "offerings" of Christ Church, Rye, per Rev. P. S. Chauncey, 5 00—From four subscribers, 4 00.
Total, $14 50

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $8 00—By Dr. J. D. Fitch, from a lady of Ascension Church, 3 00; from a gentleman of do. 20 00, toward constituting the Rev. Thomas Lyell, D. D., a patron of the Society.
Total, $31 00

Wm. H. Townsend, *Treasurer,*
Sept. 27, 1836. 166 Barrow-street and Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 14th of September, viz.

From the Sewing Society of St. John's Church, Stamford, Conn., for missions in Indiana, $25 00—From the children of the Rector of the same Church, for the same purpose, 3 00—From Mrs. Joseph St. John, of St. Paul's Church, Norwalk, Conn., for missions in Missouri, 8 00—From the ladies' branch of the Christian Benevolent Society of St. Stephen's Church, New York, by their Treasurer, for general purposes, 25 00—Church of Ascension, New York, in redemption of pledge of 25th October, 1835, viz. Charles Coates, 10 00; R S. Hawes, 10 00; Daniel Leroy, 25 00; S. Brown, 15 00; M. Gale, 5 00; Mr. Castle, 5 00; James S. Hoyt, 25 00: Thomas D. Middleton, 10 00; Anson Blake, 25 00—Gouverneur Wilkins, 50 00—From several individuals of the congregation of Trinity Church, Utica, N. Y., through the hands of the Rev. Mr. Dorr, viz. Mrs. N. Devereux, 5 00; J. Watson Williams, 5 00; Mrs. Gold, 5 00; Mrs. C. Kirkland, 10 00; Horatio Seymour, Esq, 50 00; Mrs. Roxborough, 1 00; Miss C. Roxborough, 25 cents; Mrs. Comstock, 1 00; Mrs. Osborn, 50 cents; Miss Stoddard, 1 00; Mrs. V. V. Livingston, 1 00; Mrs. Judge Denis, 3 00; Dr. P. B. Peckham, 25 00—Offerings of St Stephen's Church, New Hartford, Oneida County, N. Y., for Illinois, 2 81—Collection in St. Paul's Church, Buffalo, N. Y, on Sunday, July 24th, after a sermon by the Rev. Mr. Dorr, 215 55—Collection in St. Paul's Church, Detroit, on Sunday, July 31st, after sermon by Rev. Mr. Dorr, 452 00—From the Sunday school of the same Church, for the support of an Indian child at Green Bay, 30 00—From Lieut. E. S. Sibley, U. S. A. Detroit, 20 00—From Capt. John Clitz, U. S. A., Mackinack, 3 00—From Lieut. Penrose, U. S. A., Mackinack, 5 00—Collection in Trinity Church, Monroe, Michigan, on Thursday evening, Aug 4th, after a sermon by the Rev. Mr. Dorr, 185 79—"Offerings" of said Church, 22 80—"Offerings" of Sunday scholars of do., 3 43; besides which there was a pledge of $100 redeemable in six months—Collection at Navarino, on Sunday, August 21st, after a sermon by the Rev. Mr. Dorr, 77 79—Collection at St. Peter's Church, Auburn, N. Y., after a sermon by the Rev. Mr. Dorr, on Sunday, September 11th, 47 56—"Offerings" of said Church, 63 00—Collection in St. Peter's Church, Albany, on Sunday, September 18th, after a sermon by the Rev. Mr. Dorr, 210 71—Collection in St. Paul's Church, Albany, on the evening of the same day, 37 00—From the Rev. A. L. Converse, of Claremont, S. C., by the hands of the Rev. Mr Dorr, for domestic missions, 3 00—From the Rev. Stephen Elliot, sen., of Pocotatigo, S. C., being the first payment of his annual pledge of $250, for missions in the south-western States, 250 00—Weekly "offerings" of an Episcopalian of Wheeling, Va., for domestic missions west of the Alleganies, 7 00.
Total, $1985 19

Sept. 28, 1836. James Swords, *Treasurer.*

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 28th, from the following persons, viz.

Robert Graffin *with remit.*—R. T. Thom, *with remit.*—Rev. E. M. Johnson—B. M. Brown—Rev. M. K. Cushman, *with remit.*—Postmaster, Houlton, Me.—Postmaster, Bridgeport, Conn.—W. C. Attwater—Mrs. Tredwell—Rev. P. B. Wiley, *with remit.*—P. Burchard—L. Van Bokkelen.

Received by the Gen. Prot. Episc. S. S. Union.

D. Brunner—Rev. G. H. Norton—Rev. M. P. Parks, *with remit.*—E. G. Darken, *with remit.*—R. T. Thom—H. D. Evans—Postmaster, Bethlehem—Joseph Gill.

WANTED,

Immediately, a young man, between fourteen and eighteen years of age, as a clerk in the Depository of the Protestant Episcopal Press, and Protestant Episcopal Sunday School Union. The most unexceptionable references required, both as to character and ability. For further particulars, inquire of Henry Cotheal, 35 Front-street, and of John W. Mitchell, Esq., 63 1-2 Cedar-street. 3t.

RELIGIOUS SOUVENIR FOR 1838.

Van Nostrand & Dwight, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

SERMONS

TO PRESBYTERIANS OF ALL SECTS.

Supplementary to sermons upon the ministry, worship, and doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D., just received and for sale at the Protestant Episcopal Press, No. 28 Ann street.

JUST PUBLISHED,

And for sale at the Protestant Episcopal Press, No 8 Ann-street, "A Brief View of the Origin and Results of Episcopacy in the Protestant Episcopal Church in the United States of America," being a discourse delivered in St. Luke's Church, New York, on the Sunday after the decease of the Right Rev. William White, D. D., late senior Bishop of said Church. By the Rev. Samuel Seabury.

Reliance upon God.

My God! my Father! cheering name!
O may I call thee mine!
Give me with humble hope to claim
A portion so divine.

This only can my fears control,
And bid my sorrows fly;
What real harm can reach my soul
Beneath my Father's eye?

Whate'er thy providence denies
I calmly would resign;
For thou art just, and good, and wise:
O bend my will to thine!

Whate'er thy sov'reign will ordains,
O give me strength to bear;
Still let me know a Father reigns,
Still trust a Father's care.

If pain and sickness rend this frame,
And life almost depart:
Is not thy mercy still the same
To cheer my drooping heart?

Thy ways, great God! are little known
To my weak, erring sight;
Yet shall my soul, believing, own
That all thy ways are right.

My God! my Father! blissful name!
Above expression dear!
If thou accept my humble claim,
I bid adieu to fear.

CHINA OPENED, AND IN WHAT SENSE.

Letter from Rev. Samuel Dyer, to the Editor of the London Evangelical Magazine, dated, Straits of Malacca, Nov. 1835.—*Boston Recorder.*

Dear Sir,—I should not presume to intrude myself upon your notice, and upon that of your readers, but from the impression upon my mind that British Christians, to a very considerable extent, entertain erroneous views relative to the present aspect of China in relation to the missionary plans and operations. The prospect is, indeed, very bright and very glorious; but as yet we see it principally with the eyes of faith. Certain items of the prospect have, however, been of late more clearly developed; and with diffidence I offer the result of my observations upon these items respectively.

I ought, perhaps, first to *account for* a difference of opinion grounded upon the same facts, seeing that my observations differ from those which have of late been given to the public. We all know that there are some hearts which always burn, which are constantly in a flame,—full of holy love and holy zeal in the service of their blessed Master; and they are highly privileged men, and men whose shoes we are not worthy to bear. And we want such men, to brave the dangers which we are too timid to encounter. Their portion of the work is the most honorable to perform, and they are thrice blessed in their happy zeal. But then such men see with eyes peculiar to themselves; and, in sketching out a plan of operation, they will sketch a plan which none but themselves can execute,—yea, in their fiery ardor they will sketch a plan which even they cannot execute; only they have this advantage over us, that they remain undaunted, even though their plans should fail. I proceed to notice—

In my humble judgment there are some senses in which China is not yet open.

1. China is not generally opened to the reception of missionaries. We need go no farther in proof of this assertion, than the journals of very recent expeditions into the interior of China. It was most evident, on these occasions, that those who composed the expedition were watched with extreme jealousy; and on one occasion a party in a boat were fired on from both shores of a river, and driven back without being permitted to attain their object. It is true that the common people manifested no opposition to the strangers; but then, as soon as the authorities interfered, the common people slunk away in much timidity. But here is the point; as long as the authorities in China are so extremely jealous, however favorable the common people may be to the strangers, it is quite impossible for them to settle down among them. It would appear, indeed, from some of the voyages along the eastern coast, that in some places perhaps a missionary might settle down for a month, or even two; but this is vastly different from what the case would be on the supposition that China were open to the reception of missionaries. If China were thus open, there are men upon the borders of the empire who would locate themselves within the walls of the cities at the very first signal—yea, and even at the hazard of their lives, for "they love not their lives to the death."

2. China is not yet open to the establishment of Christian schools; and,

3. China is not open to the printing of Scriptures and tracts in the interior. These follow of necessity from the first position; but with respect to this last there is this additional idea, that at Canton there were some moveable types (the character being cut upon the face of the metal,) which were cut for the use of the late lamented Dr. Morrison; and when I inquired for a few of them, as specimens, I could not procure them, for they had been melted up during the late disturbances. However, it should be remembered that this was at Canton, where opposition is the strongest.

4. We want something more than bare assertion to prove the point in question; we want ONE missionary to *settle*, and having settled, and having made suitable attempts to publish the Gospel to the people, let him write to us, and invite us to join him; and wo be to us if we refuse to come to the help of the Lord against the mighty!

II. There are other senses in which China *is* open. And here I would observe, that never was the prospect more bright, more glorious, than at this day.

1. We can pour as many books into China as we can print. I speak not now of the Chinese colonies in the Archipelago, which would consume vastly more books annually than we can at present print; but into China Proper we can pour books by myriads. The trading expeditions to the eastward afford opportunities which we have seldom or never had till most recently. Tracts and books are torn away from the distributors before they have time to open their packages; the avidity for our books is most striking; and, instead of one, or two, or three presses, we want a score, before we need have many books in store for lack of readers. If true, it is a most interesting fact that Bhuddism spread over China by means of books; and books, too, that had no promise of a divine blessing to accompany the reading of them.*

2. Never were our books better adapted to accomplish the desired end than at present. Leang Afa's tracts, at least many of them, are *beautifully simple*; the later tracts from the pen of the missionary at Batavia are most readily understood by the people. The Harmony of the four Gospels, from the same pen, is most desirable. The Revision of the Chinese Scriptures is going on under the most favorable auspices. Gospel truth is thus brought into more immediate contact with the Chinese mind than has ever been the case before. I do not mean barely to assert these things; I do not merely pass my own judgment; I appeal to the illiterate and uneducated Chinese—the poor emigrants from China; they point to certain books as most easily understood, and these are the very books we are now speaking of. I appeal to the well-educated and well-informed. I appeal to the Chinese classics themselves. Never were our books more idiomatic than at present.

3. The means of multiplying these books are rapidly increasing. Although I must needs speak with great diffidence on this head, I may state that besides the xylographic presses now in operation for China, typographic presses are preparing for four different missionary stations; and that when the preparatory work is accomplished, which makes progress from day to day, in eight months, and for £100, we can put any typographic press in operation, in behalf of China; whereas the outlay for the first edition of 2,000 copies of the Scriptures from a set of new blocks (blocks included) is nearly £2,000.

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* It is but partially true. Bhuddist missionaries were sent from Thibet in considerable numbers. *Ed. Recorder.*

From the Episcopal Recorder.

CHURCH PATRONAGE IN ENGLAND.

The following statements made by Lord Russell, in the English House of Commons, are creditable to the parties concerned:—

"One of the consequences of the efforts to reform the Church made by the present government, was that a great deal of patronage had been disturbed. A considerable portion of that patronage was vested in the king, and every day made it more valuable by the lapses which fell into it. Hereafter it would have been of a most extensive and important character; yet the crown had not exhibited the least symptom of reluctance in sacrificing it to the welfare and advancement of the Church, and in making that institution more efficient for the purposes for which it was intended, as well as more grateful and acceptable to the people at large. He felt bound to state another fact in connexion with the subject—a fact which had been too much overlooked in the debates on the bill of relinquishment of patronage made by the bishops. A great deal of valuable patronage had been given up by them. And with regard to prebends and sinecures in their gift, they had in most cases sacrificed their rights of presentation to them to the interests of the Establishment, and handed them over to the Church Commission to be disposed of for advancement. The bishop of London alone—he (Lord J. Russell) had the fact from the best authority—had relinquished the right of presentation to sinecure preferments and prebends in the cathedral of St. Paul's, over £10,000 a year."

A great portion of the patronage of the Church of England, that is, the right of presenting ministers of the Church to its livings, is in the hands of laymen, and is transferred from father to son, from one family to another, and even offered for sale by public advertisement. This is a great evil, and is admitted in England to be so. Yet many good men have thought it right to purchase the right of presentation in such cases for the purpose of excluding unworthy men, and putting faithful ministers into important stations in the Church. The benevolent John Thornton acted upon this principle, and one of the livings thus purchased by him was that of St. Mary Woolnoth, which he presented to the Rev. John Newton. It is stated that the Rev. Charles Simeon has purchased upward of twenty livings. He commits them to trustees, retaining no personal interest in them, his sole object being to secure for them a proper selection of ministers. He has recently purchased the advowson of the rectory of Bath for the sum of £6333. One of the competitors is said to have been Dr. Baines, now Roman Catholic bishop, resident at Bath. Surely here is a point in which the Church of England stands greatly in need of reform.

From the Report of the Education Society of St. Ann's Church, Lowell.

SUPPLY OF THE MINISTRY.

It is supposed that vacancies in stations of ministerial labor, occasioned by death and other providential disabilities among Protestant denominations in the United States, amount to about three hundred annually. The increase of pulpits by the division of parishes and by the growth of population, creates an annual demand of about three hundred more. Thus in the older States six hundred a year are called for, in order to keep the Christian community proportionably where it was in regard to supply. The number educated at the theological seminaries, of all denominations, is about three hundred annually. Ministers otherwise educated one hundred, making four hundred men to supply six hundred places. Here is a deficit of two hundred a year exclusive of the drawing off to the opening West. For that vast outstretching region the demand for educated ministers of the Gospel is overwhelming. It might seem presumption to designate any particular number as the amount needed, since "that which is wanting cannot be numbered." It is probably much within bounds to say that five hundred are necessary at this moment to supply the several denominations of that almost illimitable valley. Certainly not less than that number yearly must be requisite for generations to come. Such a demand, increasing from year to year, will draw ministers from the East; not the poorest and least efficient men, but the best and most able from the best parishes. New England will not be able to monopolize her blessings. Such now are the facilities of intercourse across the whole breadth of the country, that she must share the burden of the West, and the weight will fall with almost equal pressure from ocean to ocean. Then the foreign missionary service, increasing every moment with the spread of the Gospel, will require at least three hundred a year. Fewer than that ought not to be calculated for. Thus to supply the older States six hundred are wanted; for the West, five hundred; foreign missions, three hundred—in all one thousand four hundred is the present annual demand, and four hundred the present amount to supply, leaving an annual deficit of one thousand. The effect of which the New England churches are already beginning to feel, and must yet feel with increased weight before the means of supply can be put fully in operation.

Inquiry as to the means of supply comes also within the scope of this Society. In regard to most kinds of business, trade, or profession, demand secures a supply. It is so in the legal profession, it is so in the medical, it is so wherever the demand holds out at the same time an ample pecuniary consideration. In all such cases want naturally produces a provision. The rule holds good in the clerical profession, so far as parishes are already formed, possessing the means of ample provision for a minister. Such places hold out an inducement that would not fail, ordinarily, to procure supply. And if in all parts of our country such provision were already made, persons would not be wanting to fill all vacancies. Whether this sort of inducement operates on the best men in the best way, so as to produce the best clergymen, may admit of question. Still it operates to a certain extent, and numbers, no doubt, are moved thereby. But in this country, where the people are yet to be gathered into congregations, and organized as religious communities, it is manifest that while the supply of lawyers and physicians will naturally keep pace with the demand, the business principle will not secure a full supply of ministers. Means must be used in addition to what, in the common course of things, might be requisite, in order to make the supply of ministers sufficient to meet the peculiar demand. Hence the necessity of extra movements to this end, such as the influence of education societies, congregational efforts, and the labors of individual Christians, aiding and facilitating the increase of educated ministers of the Gospel. Such like endeavors, in connection with a competent number of theological seminaries judiciously distributed, constitute an instrumentality which, with the blessing of God, will, so far as we do our duty, be made effectual.

ANTWERP CATHEDRAL.

This edifice is an object of great attention and interest. Travellers of taste in the fine arts are continually resorting to it. Among its various objects of curiosity and admiration, is the great picture by Rubens, which is noticed in the article here given, from a late Christian Remembrancer.—(*Utica*) *Gospel Messenger*.

On the eastern wall of the south transept is suspended the celebrated picture of the Descent from the Cross, which has ever been regarded as the *chief d'œuvre* of Rubens. Botched and varnished as it has been at different periods, it seems to have suffered very little injury; and the best judges of art continually arrive from all quarters, for the sole purpose of examining a production, to which the palm of excellence is unanimously assigned. Admiration is alike excited by the grandeur of the conception, the sublimity of the subject, and the splendor of the execution. Sir Joshua Reynolds pronounces the Christ to be "one of the finest figures that was ever invented," and observes that "the hanging of the head on the shoulder, the falling of his body on one side, gives such an appearance of the heaviness of death, that nothing can exceed it." The deep affliction of the Virgin, the beautiful features of the weeping Magdalene, and the expressive sorrow of St. John, are portrayed with the true force of nature.—There is something also very natural, though not perhaps very dignified, in the mode adopted by the figure leaning over the cross to drop down the body. He takes the white sheet, (which by the way is so adjusted, as to throw a great deal of light on the picture,) between his teeth, so as to have his hand at liberty.—There is a story told of this picture, that the pupils of Rubens having obtained access to his private room, during one of his evening walks, one of them was tumbled by his companion over the unfinished canvass, and defaced the arm of Magdalene, and the face of the Virgin. Alarmed at the accident, they agreed that the greatest proficient among them should retrieve the damage, and Van Dyke was selected for the task. Though distrustful of his own powers, he nevertheless yielded to their wishes, and the following morning Rubens is said to have addressed his pupils in these terms—"There is a head and an arm, greatly superior to those which I painted yesterday."

As a companion to the above, another celebrated picture by the same artist occupies a corresponding position on the north transept—This is the Elevation of the Cross, orginally designed for the altar piece of the church of St. Walburge, which, having fallen into a state of irreparable decay, was pulled down a few years since. Sir Joshua Reynolds describes it as one of the "best and most animated compositions of Rubens." The management of the light is exceedingly skilful; and the mingled sorrow and resignation which the face of the Saviour exhibits, is touching in the extreme.—It is said that the portrait of a favorite dog of Rubens was added, some years after the completion of the picture, at the request of the cure of St. Walburge. The right wing represents St. Catharine, the left, St. Eloi.

In the aisle which surrounds the choir, are several small chapels, in front of which, commencing on the south side, is the good picture of the Marriage in Cana, by Martin De Vos, and a Saviour, by Quartemont. The second contains the monument of Moretus, above which is a small painting of the Resurrection, by Rubens, which is very highly esteemed. St. John and Catherine are painted on the inner wings, and angels on the outer. The portrait of Moretus is also by Rubens; the sepulchre, by Van Geel, an artist of Malines. On the opposite side, above the monument of Rottiers and his wife, is a picture by Martyn Pepyn, of St. Norbert in prayer.

MRS. SOMERVILLE, THE FEMALE ASTRONOMER.

This lady is, we believe, a little over forty years of age. She was born in Scotland. When about fifteen years old, she happened to overhear her brother repeating, as a school exercise, the demonstration of a proposition in geometry. Her attention was arrested, and her genius then felt the first conscious impulse of its master spring. She instantly procured a copy of Euclid, and found delight in exploring its pages.

Some time afterward, she inquired of Professor Playfair, if there would be any harm in a young lady studying Latin. He asked her why she wished to study Latin. She replied, Because I wish to read Newton's Principia.

He encouraged her to make the unusual, and it was then thought, daring attempt. Besides the Latin, she is possessed of every modern scientific language, and is without doubt, one of the very first astronomers of this age. Her name shining over England together with that of La Place on the continent of Europe, and Bowditch in America, constitutes the great constellation of astronomical science of the present day.

How inscrutable are the workings of genius! where it has not been kindled by nature, no art ignites it. It is beyond the power of circumstance to quench its flames. Astronomy and Mathematics have found their most illustrious votaries in our times—not in the chairs of professorships with learned titles and rich endowments—not in the silent retreats of academical leisure—but in the legislative halls of revolutionary France, on the deck of an American merchantman, and amid the cares of the nursery!

A friend of ours, when visiting Mrs. Somerville's family, happened to ask her husband what was contained in certain drawers he was opening. He replied, Mrs. Somerville's diplomas. She has received them from literary and scientific societies in all parts of the world except America.

The following anecdote will show the opinion entertained of her by La Place, with whom she had long been in the habit of corresponding on scientific subjects. She has been twice married—first to Mr. Glegg—afterward to Dr. Somerville, her present husband. These incidents of her domestic history were unknown to La Place: and he once told a friend there were probably but two women in the world who could read his Mecanique Celesto—one of whom was Mrs. Glegg, the other Mrs. Somerville!

But, besides her wonderful attainments, in this department, Mrs. Somerville is an accomplished, scientific and practical musician, a first rate painter in oils, a learned chemist, and a thorough mineralogist and botanist!

At the same time, this extraordinary woman is a pattern of social and domestic virtue, discharging in a most exemplary manner every duty to her friends and family. Her society is delightful, her manners engaging, and her heart evidently the abode of every amiable affection and Christian grace.

From the Episcopal Recorder.

MUTUAL RECRIMINATIONS.

I have been exceedingly gratified in finding the dispositions of Christians of every denomination, so much of late engaged in proposals and prospects of unity and peace. All seem to speak of this as a most desirable and important end, and some are certainly putting forth more decided effort than mere words of approbation to gain it. The question started in some quarters, whether Christians must be arrayed together under some common visible bond, in all minute particulars, before there can be any adequate Christian union effected, I shall not discuss. It seems to me, that much will be done toward bringing the followers of Christ into one, when even mutual recriminations, and reproaches, and sharp attacks are laid aside. I know not how it is, but there are some who feel able to lay aside all the principles, not to say of Christian forbearance, but of common courtesy, when the subject of their discussion is any of the matters of religion. The common requisitions of human intercourse compel men to treat each others opinions, and even their prejudices, with respect. Men would be involved in incessant quarrels in their worldly business if it were not so. If the same habits were carried out into religious relations much would be done to secure permanent harmony in the Christian world. A large part of all the controversies and divisions which have ever occurred, have undoubtedly either arisen from this want of reciprocal respect and kindness among Christians, or been fostered and perpetrated by it. These are the chief difficulties which now distract the Christian world. There is not a mutual respect paid to the feelings, opinions, and habits of each other. And a few rude and impertinent writers on all sides are allowed to throw others around them into painful separation. They are not doctrines now which divide us from each other half so much as this indulgence in a sharp and caustic spirit. And how are we ever to become united until this habit of recrimination and sneering is laid aside? If, on the one side, Baptists will call infant baptism, an ordinance which many Christians highly revere and prize, "baby-sprinkling"—others on the side must be expected to call immersion, "ducking." If Episcopalians will rudely style the houses of worship not according to their order "schism shops," they cannot be surprised if Episcopacy is called in turn, "prelatical usurpation," and the robes of clerical use "rags of popery." These are the things which irritate and divide Christians from each other. I am fully persuaded that the unkind and unjust assaults which I see so very frequently made upon the Episcopal Church, have done very much to make that Church stand in the attitude of increasing separation from others. There are many in other denominations who profess to acknowledge and to rejoice that the Gospel is exercising an increasing influence in our Church. But all approaches of this spirit towards meeting and uniting with them they oppose and crush, by their sharp and unnecessary sneers against habits and opinions which all Episcopalians hold valuable. The Episcopal Church is more widely separated now from other denominations than it has ever been of late years. And this is the reason, we are assailed unnecessarily on all quarters, and are driven together, because we cannot live in peace abroad. Now I deprecate this increasing separation of any Christians from each other, as a great evil. But I do not see how it is to be remedied until Christians will act upon a principle of mutual courtesy and respect, and give up mutual recriminations.

ORIGIN OF PSALM SINGING.

There is in D'Israeli's Curiosities of Literature an amusing account of the origin of psalm singing, which we doubt not will be read with interest by amateurs and lovers of music.

Christian Intelligencer.

It appears that the first book of Psalms in verse was written by Marrot, a Frenchman, the favored bard of Francis the First—that "prince of poets, and poet of princes," as he was quaintly designated by his contemporaries. It was published at Paris, and contained FIFTY-TWO PSALMS, written in a variety of measures, with the same style he had done his ballads and rondeaux. This holy song book was dedicated to the king of France; and being a gay novelty, no book was ever more eagerly received by all classes than Marot's Psalms. They sold faster than the printers could manufacture them; but as they were understood to be songs, and were accompanied by music, every one set them to favorite tunes, generally those of popular ballads. The following lines, which include the dedication of the work, well describe the feelings and enthusiasm of the author:—

Thrice happy they, who may behold,
And listen in that age of gold!
As by the plough the laborer strays,
And carmen 'mid the public ways,
And tradesman in his shop shall swell
Their voice in psalm of canticle,
Sing to solace toil; again
From woods shall come a sweet strain:
Shepherd and shepherds shall vie
In many a tender psalmody;
And the Creator's name prolong,
And rock and stream return their song,
Begin then ladies fair, begin
The age renewed that knows no sin!
And with light heart that wants no wing,
Sing, from his holy songbook-sing!

The universal reception of Marot's Psalms induced Theodore Beza to conclude the collection, and ten thousand copies were immediately ordered. These, however, had the advantage of Marot's, by being set to music; for we are told they were "admirably fitted to the violin, and other musical instruments;" and we learn that it was to Calvin they were indebted for the simple and beautiful airs with which they were accompanied. Taking advantage of the public feeling, he had engaged the first musical composers to aid by the power of melody the spread of his opinions. At first this was not discovered and Catholics as well as Huguenots were solacing themselves on all occasions with this new music. But when Calvin appointed these psalms to be sung at his meetings, and Marot's formed an appendix to the catechism of Geneva, this put an end to all the psalm singing for the poor Catholics! Marot himself was forced to fly to Geneva from the fulminations of the Sorbonne, and psalm singing became an open declaration of what the French termed "Lutheranism."

In our island, (says an English magazine,) its history is soon told. Sternhold, an enthusiast for the Reformation, undertook to be our Marot—without his genius. His psalms were practised by the Puritans in the reign of Queen Elizabeth, and more particularly during the protectorate of Cromwell, on the same plan of accommodating them to popular tunes and jigs, which one of them said "were too good for the devil." Psalms were now sung at lord mayor's dinners and city feasts; soldiers sung them on their march, and at parade; and few houses which had windows fronting the street but had their evening psalm.

From the Missionary.

ENGLISH COUNTRY CHURCHES.

This breathing picture of these "quiet and beautiful nestling places, where devotion is cherished by love," is from the graphic pen of the editor of the New York Commercial Advertiser:—

"Among the almost numberless objects of interest or beauty that combine to render England the most perfectly lovely country in the world, are the quaint, old-fashioned, and venerable country churches. The whole kingdom is thickly studded with hamlets, villages, and small towns, and each of these has at least its one church, of venerable gray stone, with turret or spire, and almost invariably with a full peal of bells; some four, some six, and some as many as ten. There is scarcely an eminence in the kingdom—and England is not a country of lofty hills—from which the spires or turrets of four or five village churches cannot be seen; and on a Sunday morning you may ride thirty or forty miles in almost every direction, without for a moment losing the sound of a church-going bell."

From the Protestant Episcopalian.

THE VOLUME OF EPISCOPAL CONTROVERSY.

Messrs. Editors,—It is now some eight months since the collected controversy between Bishop Onderdonk and the Rev. Mr. Barnes, backed by the Biblical Repertory, on the subject of episcopacy, was published. And it is perhaps a year since the Rev. Dr. Miller, anticipating its appearance, expressed the "wish," that "there could be a copy of it placed in every house in the land." If the question be not impertinent, I desire to ask, How far has the "wish" of that venerable clergyman been complied with? He is held in very great esteem by his denomination, as well as by the Christian public generally; and we might expect that so decided a "wish" on his part, would procure for the volume a wide popular circulation. If such has been the fact, it seems proper that it should be ascertained, and placed on record; particularly as it would be evidence that the usual operation of human motives had in this case been most happily suspended. I propose, therefore, that the non-episcopal religious newspapers request information of their readers, how many copies of the work have been obtained by persons of their respective persuasions, who are not clergymen, candidates, or the like; and particularly how many copies they have distributed gratuitously. I further propose that these newspapers publish the information so gathered, and that a copy of each be sent to the Protestant Episcopalian. And I am confident, Messrs. Editors, that you will record the whole on your pages.

A Friend of Truth.

QUESTIONS ON THE EPISTLES AND GOSPELS.

PART II.

This long wished-for publication has at last been issued, by the General Protestant Episcopal Sunday School Union, and is now ready for sale; together with a variety of new library books. Orders addressed to L. Sherman, Agent, will meet with prompt attention.

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